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SUNDAY SCHOOL COURSE NUMBER	USES												FOR CONTENTS											
	1	10	3	5	7	9	11	13	15	17	21	25	27	29	Other	Home								
238 OUT IN A DESERT Photo, Lucien Brown; author, Richard E. Scholer				7/4 (26)																				
213 RESPONSIBILITIES AND OPPORTUNITIES OF RELIGIOUS TEACHERS By Frederick B. Brown and O. McCarty																								
216 "SWEET ARE THE FEET OF HER MESSENGER" by Elder Harold B. Lee						7/18 (27) 8/79 (28)																		
219 A FATHER'S PRAYER by Lorin F. Wheelwright						7/18 (28)																		
219 "HOW DID HE KNOW, MOTHER?" By Edwinton R. McCarty		8/22 (34)																						
220 JUSTICE By Willard W. Hilton, Jr.																								
222 "WITH SINGleness OF HEART" by Earl Shepard			8/8 (32)																					
224 HOW DO WE MANAGE DISAGREEMENTS? by Reed H. Bradford																								
226 THE GREAT ORGAN IN THE SALT LAKE FABRICAL by Alexander Schreiner					8/22 (32)																			
228 THE INNER STRENGTH OF A LEADER by William Lee Stokes				8/22 (34)		8/29 (32)																		
232 VARIETY IN TEACHING by Virginia Howe																								
235 THE GOOD HERDSMAN Art, Christen DeLauriers; author, F. Donald Reed	10/17 (42)	9/15 (37)		9/5 (36)		9/12 (34)																		
238 IT TAKES MONEY TO RUN A SUNDAY SCHOOL** (Superintendents) by General Superintendency			7/25 (30)	8/29 (33) 9/5 (36)																				
240 JESUS LOVED PEOPLE (Teacher Improvements) by Lowell L. Benson																								
242 SUNDAY SCHOOL MUSIC FOR THE MONTH OF AUGUST*** by Alexander Schreiner, Edith M. Fitch																								
244 CHURCH MUSIC BREVARY by Robert M. Chandler																								
245 THE HISTORY OF FAMILY HOME EVENING by General Superintendency George R. Hill																								
246 A VISIT TO TEMPLE SQUARE by Wallace G. Bennett					8/22 (32)	8/29 (32)																		
248 A PRACTICAL RELIGION by Alexander Schreiner																								
249 GORGEOUS DOINGS by Richard E. Scappell																								
250 MORE USE TO YOUR YEARS by Earl Shepard																								
252 WELL KEEP A WELCOME by Elder Marvin D. Henke																								
255 THE HISTORY OF THE SUNDAY SCHOOL by The Instructor Staff																								
256 WHEN A RESEARCH OPPORTUNITY KNOCKS by Robert H. Witoff																								
256 THE LONGER HAPPINESS By Wendell J. Ashton						7/25 (28)																		

*Includes "The Morning Omen," "My World of Honor."
 **Includes Answers to Your Questions, Memorized Recitations, Lesson, "The Four Seasons of Me," "The Four Seasons of Me," "The Four Seasons of Me."
 ***Includes Supplement Gears and Organ Music.

First number is the month; second number is the day.
 Number in parentheses is lesson number.
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 *Indicates material has special value for the course or area though not keyed to a current lesson.

M=Music; L=Library; A=Administration.

Responsibilities and Opportunities of Religious Teachers

by President David O. McKay



True Education

True education—what is it? “It is awakening a love for truth; giving a just sense of duty; opening the eyes of the soul to the great purpose and end of life. It is not so much giving words, as thoughts; or mere maxims, as living principles. It is teaching to be honest, not because ‘honesty is the best policy’; but because it is right. It is teaching the individual to love the good, for the sake of the good; to be virtuous in action, because one is so in heart; to love and serve God supremely, not from fear, but from delight in His perfect character.”¹

No one can successfully controvert the fact that upon the teacher rests much of the responsibility of lifting society to this high ideal.

There is a renowned painting depicting Christ as a youth standing before learned men in the temple. In that picture the artist has combined physical strength, intellectual fire, moral beauty, and spiritual fervor. There is an ideal for every boy and girl!

I ask you, fellow teachers, to take the artist’s brush and canvas and try to reproduce that picture of perfect youth! You hesitate! You say you have neither the skill nor the training? Very well; and yet every person who enters the profession of teaching assumes the responsibility not of attempting to put on canvas an ideal picture of youth, but of cooperating with every youth under his tuition to make out of a living, breathing soul a perfect character.

(Continued on following page.)

Teaching is the noblest profession in the world. Upon the proper education of youth depend the permanency and purity of home and the safety and perpetuity of the nation. The parent gives the child an opportunity to live; the teacher enables the child to live well. That parent who gives life and teaches his child to live abundantly is the true parent-teacher. Today the customs and demands of society are such that the responsibility of training the child to live well is largely, and in many, too many instances, shifted entirely from the parent to the teacher. In the ideal state, the teacher would be but the parent’s ally, training the mind and encouraging worthy habits, and fostering noble traits of character inculcated by wise parental teaching and example; but in reality, the teacher, instead of being merely an ally, must become the foster parent in training the child in the art of living. If that were all, his responsibility would be great enough. But it is not all. Often he faces even the greater task of overcoming the false teaching and the vicious training of unwise, irresponsible parents. In the light of such self-evident facts, is it not apparent to every thinking mind that the *noblest* of all noble professions is that of *teaching*, and that upon the effectiveness of that teaching hangs the destiny of nations?

“All who have meditated on the art of governing mankind,” says Aristotle, “have been convinced that the fate of empires depends upon the education of youth.”

The general objectives in our public schools should be to assist the individual in the proper development of his physical, intellectual, and spiritual nature, that he may become of value to his country and of service to his fellowman. This objective can be accomplished only on the basis of true education.

(For all teachers.)

¹Dr. Robert Maynard Hutchins, the American educator.

Teach Positively

The responsibility of the teacher, however, does not end in his duty to teach truth positively. He enters the realm of what-not-to-do, as well as the realm of what-to-do. In the garden of the human soul, as well as in the fields of human endeavor, there are thorns and thistles as well as flowers and useful plants.

Thrice worthy of condemnation is he who would crush in a boy's mind a flower of truth, and sow in its stead the seed of error. Touching on this point, the greatest of all Teachers has said:

"But whoso shall offend one of these little ones which believe in me,"—that is, cause one of them to stumble—"it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (*Matthew 18:6.*)

Those who enter the teaching profession with no sincere purpose of perfecting the individual, with no view of bettering the race; who think their duty done when they give a few dry facts in history, literature, science, and art, and draw their monthly remuneration therefor, are but stumbling blocks to national progress. And those who, trusted by parents to be guides and inspirers of children, will daily inculcate pernicious and rebellious thoughts in the minds of youth, who will actually teach young men and women to look with impunity upon immorality—surely merit, if any offenders merit, the condemnation to which the Great Teacher refers.

Wise parents and leading educators in the nation should realize that good citizenship can be obtained only through character development. They should recognize, with Emerson, that "Character is higher than intellect. . . . A great soul will be strong to live as well as to think."

If teachers are truly sincere in their desire to make character the true aim in education, they will manifest that sincerity in daily action; they will be what they expect their pupils to become. Otherwise, their teaching becomes hollow and meaningless. Their words and precepts are but as "sounding brass and a tinkling cymbal."

To live an upright life, to conform to high ethical standards, is the responsibility and duty of every teacher in the land. Greater even than this is the responsibility of the religious teacher. The religious teacher's profession is higher than that of the teacher in the common school; for, in addition to his belief in the efficacy of ethical and moral precepts, the religious teacher assumes the responsibility of leading youth into the realm of spirituality. His duty,

comporting with his pretension and profession, is to open the eyes of the blind that they may know God. Oh, it is wonderful to find "tongues in trees, books in the running brooks, sermons in stones, and good in everything."² It is a glorious achievement to lead a lonely, hungering soul out of the maze of temporal, sensual materiality into the realm of spirituality.

The True Educator

Leading youth to know God, to have faith in His laws, to have confidence in Him, and to find solace and peace in His love—this is the greatest privilege, the most sublime opportunity offered the true educator.

Fifteen miles from Vernal, Uintah County, Utah, stands a hill over which people walked and rode at intervals for years without seeing anything unusual about it. They noticed two great rocks uniform in size, but to men bent upon pioneer duties, they were only rocks. One day a man from the Carnegie Institute walked over that same hill. The nature of the rocks suggested to him they probably belonged to the Jurassic period of the world's history. He knew that in these strata are sometimes found fossils of huge animals that once roamed over parts of the earth. What were only common rocks to the farmer, the cattleman, and the pioneer, were to the trained mind of the scientist fossilized remains of two vertebrae of a gigantic creature that has been extinct for centuries. In the course of a short time this discoverer had a force of men carefully uncovering these fossilized remains, and the people of the surrounding valley looked on with interest and amazement as a dinosaur sixty-five feet long and thirty-five feet high was disclosed to view. Following indications as he perceived them, this educator in the realm of science, by great effort and expense, unearthed one of the finest specimens ever discovered. Others have since been unearthed, one of which is on display in the University of Utah. Still others are lying in their original positions in the quarry.

Thus do men go through life, catching occasional glimpses of a higher, spiritual world; but unfortunately, they remain satisfied with but a glimpse and refuse to put forth the effort required to uncover the beauties and glories of that spiritual realm. They sense it blindly. Crowded by temporal demands, some there are who lose sight of even the indications of the beauties and glories of that spiritual realm. The game of life is fascinating; and when men enter it, they enter to win. To win becomes the sole aim of life. Some merchants, for example, wish to suc-

²William Shakespeare, "As You Like It."

ceed, no matter what it costs, sometimes even without honor itself. The politician (not the statesman) enters the political world to satisfy his ambition regardless of serving the community or his country. Thus, men lose sight of the high things of life; worldly things crush the spiritual light within the soul. Some follow the will-o'-the-wisp of indulgence in passion. Dupes of an illusion, they soon begin to grovel.

Lead the Child

The most cherished opportunities of the religious teacher should be to lead the child to see through the trouble and turmoil of a physical world that "in all His dispensations God is at work for our good. *In prosperity* He tries our gratitude; *in mediocrity*, our contentment; *in misfortune*, our submission; *in darkness*, our faith; *under temptation*, our steadfastness; and *at all times*, our obedience and trust in Him."³

To summarize: The choosing of the great profession of teaching involves to a greater or lesser extent the responsibility of parenthood, and that of the highest leadership among men. It means a life endeavor to know the Truth, and a constant, sincere desire to lead others to obtain this same knowledge. It means an exemplary life, for virtuous actions are but the result of a virtuous heart. The teacher's responsibility is also that of a watchman, and from his tower he warns fiery, brilliant youth of the realm

³John Jay, former chief justice of the U. S. Supreme Court.

of wasteful indulgence, and points to the higher realm of self-mastery and true service.

All this should be every teacher's responsibility, but the religious teacher's responsibility is even greater—it is *his duty and privilege to lead his pupils over moral and ethical hills to the glorious heights of spiritual reality where the spirit of man may receive the illumination and inspiration of God's Holy Spirit, by the light of which every youth may obtain the realization of what Robert A. Millikan, the American physicist, says is the most important thing in the world: "The consciousness of the reality of moral and spiritual values."*

The responsibility and opportunity of the religious teacher is summarized in the ninety-third section of the Doctrine and Covenants:

I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive his fullness.

For if you keep my commandments you shall receive of his fullness, and be glorified in me as I am in the Father. . . . (Doctrine and Covenants 93:19, 20.)

God bless our teachers, and spare them to live that God might be their Light and their Guide as they reach out and say to the youth and to all the land—Come, follow me, as I lead the way to Christ!

Library File Reference: Teachers and teaching.

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"SWEET ARE THE USES OF ADVERSITY"*

by Elder Harold B. Lee of the Council of the Twelve

*Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head;
And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.¹*

Some years ago I attended conference down in Richfield, Utah. Early on Sunday morning I received a call from an anxious mother, who said: "This may not sound important to you, but my son is playing on the Richfield High School basketball team. They are all religious boys. They are members of the Church, and they have been very devoted. My son had said to them, 'Now, boys, let's be faithful in our attendance at Sunday School and sacrament meeting and priesthood meeting. Let's pay our tithing. Let's have our prayers so that we can win the basketball league.' And so they went out, and they have been successful. But last night they lost to the tail-enders of the league. They were the champions, but they lost to the lowest ones on the totem pole. And then these boys said, as they walked off the court, 'Well, where did all that church going and praying get us anyway?'"

"Now, Brother Lee," she said, "I wish you could say something to answer them, because my son is kind of on the spot."

The business of the morning sessions precluded any thinking about what I might say, if I did say anything, until I came into the morning general session of conference and looked down at the first row. There was the mother and the entire basketball team sitting right down in front of me. It was as much as to say, "Well, here we are. Now what are you going to do about it?"

¹For Course 9, lessons of July 18 and August 29, "A Leader Is Faithful" and "A Leader Is on the Lord's Side"; for Course 11, lesson of July 4, "Struggling To Keep Alive"; for Course 13, lessons of August 15 and September 26, "Religion" and "Helps to Safety and Happiness"; for Course 15, lessons of July 25 and September 19, "Mission to the Zoramites" and "Political and Religious Disintegration"; for the general use of Courses 17 and 25; for Course 27, lessons of August 8 and 15, "Joseph, Youthful Vicissitudes of a Man of Destiny" and "Joseph, Rise and Fall of Fortune"; to support Family Home Evening lessons Nos. 24, 25.)

²William Shakespeare, As You Like It, II, I, 12-17.
³Condensed from the author's talk at Brigham Young University, Feb. 7, 1962. Used by permission.



Photo by H. Armstrong Roberts.

They were the champions, but they lost to the lowest ones on the totem pole. And they said, as they walked off the court, "Where did all that Church going get us, anyway?"

With a bit of guidance and inspiration, I endeavored to tell them that probably their losses were some of the greatest gains they could have received from their basketball experience, and that out of failure—or what seemed to be failure—had come, in the period of various ages of the world, the greatest of all successes.

Trials Make Us Stronger

During the early days of the Church we passed through a period of slander and misrepresentation, and we came through. It drove us together because of enemies from the outside. And we survived it. We passed through a period of mobbing and driving, when lives were taken and blood was shed, and somehow the place of the martyr gave us strength. We passed through poverty, and we gained strength from the test of it. Then we passed through an age of what we might call apostasy, or betrayal from the inside—one of the severest tests through which we have passed. We are now going through another test—a period of what we might call sophistication. This is a time when there are many clever people who are not willing to listen to the humble prophets of the Lord. And we have suffered from that. It is rather a severe test.

But today we are being tested and tried by another kind of test that I might call the “test of gold”—the test of plenty, affluence, ease—more than perhaps the youth of any generation have passed through, at least in this Church.

The Scientist Gains Faith from Failure

All my life, since I was forced to memorize the above passage from Shakespeare, I have wondered how in the world the uses of adversity could be sweet. Great scientists best verify the necessity for the process by which a series of failures is ultimately turned into success. Following is a news report of a statement made by Dr. Edmund D. Starbuck when he lectured at Brigham Young University summer school:

The scientist studies his problem, saturates his mind with it, puzzles over it, dreams about it, but seems to find progress impossible, blocked as it were by a black, impenetrable wall. And then at last and suddenly as if out of the nowhere, there comes a flash of light, the answer to his quest. His mind is now illumined by a great discovery. The professor was positive that no great discovery had ever been made by pure reasoning. Reason would lead to the borderline of the unknown, but could not tell what was within.²

Dr. Albert Einstein said:

After all, the work of a researching scientist germinates upon the soul of imagination or of vision.

²Deseret News, Nov. 22, 1930.

When I think and reflect how my discoveries originated and took form, a hundred times you run, as it were, with your head against the wall (meaning a hundred failures) in order to lay your hands upon and define and fit into a system what, from a merely indefinable premonition, you sense in vain. And then suddenly, perhaps like a stroke of lightning, the salient thought will come to you and the indescribably laborious task of building up and expanding the system can begin. The process is not different by which the artist arrives at his conceptions. Real faith, either to a scientist or a businessman or a minister of religion, involves the problem and struggle of searching.³

Dr. Alfred C. Lane of the American Academy of Arts and Sciences said this:

I believe we should strive for faith that keeps one calm and brave in the face of dangers met in the path of duty. Such a faith should be like that which a soldier has in a commander in which he has perfect confidence to bring him through. I believe that faith keeps one true in the dark and humble in the spotlight. But most important, I believe that faith works, brings hopes to fruition, and ideals to reality. Without faith man is a cold creature lost in the world of human progress. He has nothing to live for. He fears death. Fear distorts his outlook. He becomes but a human shell.⁴

The Master made reference to His own adversities, when Joseph Smith, out of the lowest depths of his suffering, prayed:

O God, where art thou? . . .

How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people, and of thy servants, and thine ear be penetrated with their cries? . . .

Let thine anger be kindled against our enemies; and, in the fury of thine heart, with thy sword avenge us of our wrongs. (Doctrine and Covenants 121:1, 2, 5.)

And the Lord, as though He had taken a frightened child in His arms, said:

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes. (Doctrine and Covenants 121:7, 8.)

And then He also told him:

And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended (Concluded on following page.)

³Deseret News, Nov. 22, 1930.
⁴The Faith of Great Scientists.



ELDER HAROLD B. LEE

below them all. Art thou greater than he? (Doctrine and Covenants 122:7, 8.)

President John Taylor said, "I heard the Prophet Joseph Smith say, in speaking to the Twelve on one occasion, 'You will have all kinds of trials to pass through. And it is quite as necessary for you to be tried as it was for Abraham and other men of God,' and he said, 'God will feel after you, and He will take hold of you and wrench your very heart strings, and if you cannot stand it you will not be fit for an inheritance in the Celestial Kingdom of God.'"⁵

We Cannot Endure on Borrowed Light

The counsel and the warning of President Heber C. Kimball should also be added. He cautioned: "If you have not got the testimony, live right and call upon the Lord and cease not until you obtain it. If you do not, you will not stand.

"Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man nor woman will be able to endure on borrowed light. Each of you will have to be guided by the light within himself. If you do not have it, how can you stand? Do you believe it?"⁶

When Alma came upon a group of people who were mourning because they had been thrust out of their synagogues because their clothing was not good enough, he said to them:

"I say unto you, it is well that ye are cast out of your synagogues, that ye may be humble, and that ye may learn wisdom; for it is necessary that ye should learn wisdom; for it is because that ye are cast out, that ye are despised of your brethren because of your exceeding poverty, that ye are brought to a lowliness of heart; for ye are necessarily brought to be humble.

"And now, because ye are compelled to be humble blessed are ye; for a man sometimes, if he is compelled to be humble, seeketh repentance; and now surely, whosoever repenteth shall find mercy; and he that findeth mercy and endureth to the end the same shall be saved." (*Alma* 32:12-13.)

Nephi Warns That Prosperity Brings Pride

"And thus we can behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see that the Lord in his great infinite goodness doth bless and prosper those who put their trust in him.

"Yea, and we may see at the very time when he doth prosper his people, yea, in the increase of their fields, their flocks, and their herds, and in gold, and in silver, and in all manner of precious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of his people; yea, then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.

"And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death and with terror and with famine and with all manner of pestilence, they will not remember him.

"O how foolish, and how vain, and how evil, and devilish, and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world!

"Yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto his counsels, yea, how slow to walk in wisdom's paths!" (*Helaman* 12:1-5.)

Will you remember these words from Dr. Lane, "Faith keeps one true in the dark and humble in the spotlight."

May the Latter-day Saint youth, youth of the noble birthright, whose parents have passed through the rigors of trial and testing, consider now the trials through which they are passing today—ease and luxury and perhaps too easy ways to learning and education. Theirs may be the most severe test of any age. God grant that they will not fail, that they will develop the faith that can keep them true when they are in the darkness and humble when they are in the spotlight.

⁵John Taylor, *Journal of Discourses*, Volume 24, page 197.
⁶Orson F. Whitney, *Life of Heber C. Kimball*, page 450.

Library File Reference: Adversity.

A FATHER'S PRAYER

*I thank Thee, Lord, for this my son,
Whose spirit comes from Thee;
Help me mold his soul divine
Unto maturity.*

*Even unto godlike strength,
May his manhood grow—
Tall and strong in righteousness,
Armed for any blow.*

*Help me light the spark divine
Within his vibrant breast;
That he may seek Thy holy ways,
Throughout his lifelong quest.*

*Help him rise above the snares,
And foolishness of sin;
Help him find Thy Kingdom, Lord,
And humbly enter in.*

• • •

*My son, wherever you may sleep,
My love will there abide;
May purity and innocence
Be ever at your side.*

*May God within His loving arms
Protect and comfort you;
And nourish you, and love you, son,
Forever, as I do.*



Art by Ron Williams.

*So live that when at last you come
To your eternal home,
Your Father, there, will welcome you
Redeemed—His very own . . .*

*That He may say, "Come, enter in,
Receive thy glory won!"
This I pray each night and day,
For you, beloved son.*

—Lorin F. Wheelwright.

(For Course 9, lesson of July 25, "A Leader Honors His Parents"; and of general interest for Father's Day lessons.)
Library File Reference: Fathers and fatherhood.

"HOW DID HE KNOW, MOTHER?"

by Llewelyn R. McKay*

Little 6-year-old Margo Morgan was standing with her mother in front of a downtown store when a large, black car drove to the curb and parked.

"Margo," said her mother, "that is President McKay getting out of that car."

"Is it, really?" Margo had heard about the president of the Church, but she had never seen him.

She stood like a statue gazing at the tall man with the white hair; and to her astonishment and delight, he came straight to her, took her hand and asked, "And how are you today, young lady?"

Margo was overcome with surprise, but managed to answer politely, "I'm very well, thank you."

After President McKay went on his way, Margo turned to her mother and asked, "Mother, he could tell we are Mormons; he must know we belong to the University Ward; he came right up and spoke to us. Mother, how did he know?"

Yes, how did he know? He saw the look of admi-

ration and awe in the child's eyes and responded to her as he does to all children because he understands them, and he knew the delight it would bring to her to say a word of greeting. He knew it would make her happy, and he never passes an opportunity to bring joy to others!

As President McKay loves children, so children love him; and they respond to his understanding and affection. Not long ago a poem by Mabel Jones Gabbott appeared in *The Children's Friend* (September, 1954) which reflects the thought of tens of thousands of these children:

*He stands as straight as any king,
And he is good and wise;
We love him for his noble looks,
His merry, twinkling eyes.*

*He speaks of Jesus and His Church,
And what he says is true;
We love him for the kindly way
He tells us what to do.*

*He helps our Saviour on the earth
As President today;
Now would you like to know his name?
It is David O. McKay.*

Library File Reference: McKay, David O.

(For Course 1a, lesson of August 22, "President David O. McKay"; and of general interest.)

*Excerpted from *Home Memories of President David O. McKay*, compiled and written by Llewelyn R. McKay; Deseret Book Company, Salt Lake City, Utah, 1956; pages 135, 136. Used by permission.



"The Christ"
by Thorvaldsen

The plan of mercy, centered in the atonement of Jesus Christ, satisfies the demands of justice for all who will repent.

JUSTICE AND MERCY OPEN THE DOOR

*by Wilford W. Kirton, Jr.**

Among the Lord's people in all ages, past and present, man has often wondered whether God's justice, which he knows he rightly deserves, will be tempered with His mercy, which he hopes to receive.

He usually finds it unpleasant, indeed, to consider his conduct in the light of the commandments of God. Generally, he has found it convenient to refuse to think about it at all. Often, he will indulge himself in that ancient and faithful opiate, rationalization. So often he finds comfort in the fact that the majority of his fellow men seem to do no better than he. Somehow this fact justifies him.

Occasionally, a courageous soul will rise above the crowd. He finds the courage to look himself squarely in the eye and evaluate his conduct. Because what he sees displeases him, he is driven to his knees. As he acknowledges his wrongdoing and pleads for another chance, this man will usually promise the Lord that he will make a sincere effort to conform his life to principles of righteousness. Alma was such a man. As he attained that maturity of stature and spirit which permitted him to find great favor in the eyes of the Lord, he

(For Course 15, lesson of August 15, "Corianton"; for Course 17, lesson of August 1, "Remission of Sins"; for Course 29, lesson of August 1, "Road to Salvation and Exaltation"; to support Family Home Evening lessons Nos. 14-16, 27; and of general interest.)

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sought to teach his son, Corianton, the wisdom he had acquired. We shall use these teachings in our analysis of justice and mercy.

However, before turning directly to what he said about the seeming paradox these terms present, we would do well to consider two related principles.

The first of these is freedom of choice. Unless a man acts as a free moral agent, there can be no concept of justice. If he has no freedom, we cannot say that he is responsible for his acts. If he is not responsible for what he does, the law cannot judge him. In this life, if someone coerces another to perform an evil act, the apparent offender has done no evil for which he is answerable. However, as one moves in a free society, selecting a course of conduct from various alternatives, he becomes answerable and accountable for that selection.

The second principle is that the law of God must be available. If a man is truly ignorant of the law, he cannot be judged by it. But the ignorance we have reference to is not one resulting from a refusal to consider laws which are readily at hand. We all know the maxim, "Ignorance of the law is no excuse." This rule applies where there is willful ignorance; for as long as we have opportunity to know, we cannot rely upon our lack of knowledge to excuse us.

Now let us apply these principles to our own lives. Each of us is a free moral agent. Daily we select what we will do from alternatives available to us. The law of God is here. We have it from His prophets. Thus, if we do not know the law it is only because we refuse to be informed. Such carefully preserved ignorance is "no excuse."

With this background, let us turn to the words of Alma as he instructed Corianton. (See *Alma* 42:12-25.) He went directly to the question of the justice of God by posing this query: "What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God."

According to Alma, "justice claimeth the creature and executeth the law, and the law inflicteth the punishment. . . ." These are the demands of justice. He further developed his point this way: "Now the work of justice could not be destroyed; if so, God would cease to be God. And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence."

If we were to stop here, the fate of the whole human family would be dismal indeed. We would be

left largely without hope and most of us would despair. But a loving Father never intended it to be so. For with His plan of justice he has a companion plan of mercy.

That plan of mercy, centered in the atonement of Jesus Christ, satisfies the demands of justice for all who will repent. In Alma's words the principle is stated this way: "But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into His presence, to be judged according to their works, according to the law and justice."

For some, this law may appear to be unjust in that it may seem to be too easy. But the law is not unfair. Remember that true repentance requires a Godly sorrow as well as complete forsaking of the way of sin. Furthermore, this same right is open to all who would repent. God is no respecter of persons. Hope is rekindled, struggle and effort commence, and something closer to a Christlike character is produced.

What have we learned about the justice and mercy of God? It is not difficult: (1) We have the law; (2) we are responsible moral agents; (3) each has violated the law; (4) justice must be satisfied; (5) the atonement of Christ will satisfy justice for those who truly repent of their wrongdoing; (6) the atonement satisfies nothing for the unrepentant; (7) justice requires full punishment for those who do not repent.

In his closing remarks Alma offered wise counsel. He charged Corianton to deny the justice of God no more as a means of excusing himself of his sins. Instead, Alma encouraged his son, Corianton, to permit the justice of God, and his mercy and his long suffering, to have full sway in his heart, letting it bring him down to the dust of humility.

Are you honest in your own self-appraisal? This is the difficult challenge to accept fully. It was for Corianton—it is for each of us. But without it, we do not repent. If we refuse to acknowledge the error within us, we fail in our repentance; and the mercy of the atonement avails us nothing. Then the demands of justice must be fully met. (See *Mosiah* 2:38, 39.) But whenever man finds courage enough to leave the way of error for the pathway of God, he finds the doorway to salvation has been left open wide.

Library File Reference: Salvation.



Photo by H. Armstrong Roberts.

Our family will attend Church together.

"WITH SINGLENESS OF HEART"

by Burl Shephard

(For Course 3, lesson of August 8, "We Keep the Sabbath Day Holy"; for Course 25, lesson of September 26, "Sabbath Day Observance"; to support Family Home Evening lesson No. 18; and of general interest.)

In the Heart of the Parent:

In the days of ancient Israel, Moses, after he had received the Ten Commandments, had counseled the people on this wise:

*Hear, O Israel: The Lord our God is one Lord;
And thou shalt love the Lord thy God with all
thine heart, and with all thy soul, and with all thy
might.*

*And these words, which I command thee this
day, shall be in thine heart:*

*And thou shalt teach them diligently unto thy
children, and shalt talk of them when thou sittest
in thine house, and when thou walkest by the way,
and when thou liest down, and when thou risest up.*

*And thou shalt write them upon the posts of
thy house, and on thy gates. . . .*

*Ye shall not go after other gods, of the gods of
the people which are round about you. (Deuteronomy
6:4-9, 14.)*

In keeping with this counsel, the Pharisaic Jews
down to modern times have placed these scriptures
in tiny cases or "mezuzahs" on the right side of their
doorways.¹

If we were searching for a scriptural guide to
appropriate Sabbath Day activities, one that could
be written "upon the posts of thy house," we per-
haps could do no better than to carry into our total
Sabbath attitudes a single line from section 59 of
the Doctrine and Covenants. It is simply this: ". . .
With singleness of heart."

*And that thou mayest more fully keep thyself
unspotted from the world, thou shalt go to the house
of prayer and offer up thy sacraments upon my holy
day; for verily this is a day appointed unto you to*

¹See "The Pharisees," by Louis C. Zucker, *The Instructor*, June, 1965, page 225.

" . . . WITH SINGLENESS OF HEART"



My teacher will have a lovely lesson prepared.

THE INSTRUCTOR

rest from your labors, and to pay thy devotions unto the Most High; . . .

And on this day thou shalt do none other thing, only let thy food be prepared WITH SINGleness OF HEART that thy fasting may be perfect, or, in other words, that thy joy may be full. (Doctrine and Covenants 59:9, 10, 13.)

To what end do we keep this commandment?—"That thy joy may be full." Sunday is not to be a day of punishment. It is a day of blessing and spiritual feasting. Indeed, the scriptures say it is a day for "a glad heart and a cheerful countenance." (Doctrine and Covenants 59:15.) It is a day when we are privileged to rest from our labors and to enrich our lives in worship and meditation. It is a day when we strengthen ourselves against "the gods of the people which are round about you." Presumably this temptation to worship other gods has always beset man. And the God of heaven set this day apart that we might more fully commune with Him and become more easily persuaded to do good.

The Sabbath is a day of "refreshment":

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. (Exodus 31:16, 17.)

When we have been blessed to live in homes that have kept the spiritual counsel, ". . . teach them diligently unto thy children, and . . . talk of them when thou sittest in thine house, and when thou walkest by the way . . ." it is wonderful to look back to the Sabbaths of childhood and ponder the delight of them. It seemed the days of the week

were worth living through, because Sunday brought its own rich rewards. . . .

In the Heart of a Child:

Everything seems so peaceful on Sunday. For one thing, Father is home; for another, it is a "dress-up" day. It is so much fun to put on my best dress and brush my hair so I can look my prettiest. My teacher at Sunday School will have a lovely lesson prepared, and our family will all attend Church together. I like the singing; and sometimes before the services begin, I read through the hymns I like best and try to learn them from memory. After Church, we all help with the dinner; my special jobs are to clear the table and dry the dishes afterwards. Then we may go and visit Grandmother and Grandfather. Grandmother has two big picture books, one is gold and one is red; she draws Bible pictures in them for me and my brother to color. But the most fun of all is when Grandmother brings out the old photo album, and we get to look through it and hear stories of long ago.

Sometimes when it is stormy, we stay home and prepare for our story hour with Mother and Father later in the day. We cut out flannelboard figures, or we draw and color pictures to use with the story. Or we plan our 2½-minute talks and present them to the family.

Sometimes we have a music appreciation hour. And often, when everyone else is resting, I lie on the floor with my picture books and try to learn the big words describing the trees and flowers. My brother helps me. God made such a lovely world. And it seems so very beautiful on Sunday. . . .

Library File Reference: Sabbath Day.

" . . . WITH SINGleness OF HEART"

" . . . WITH SINGleness OF HEART"

" . . . WITH SINGleness OF HEART"



My jobs are to clear table and dry dishes.



We prepare for our story hour.



I lie on the floor with my picture books.



HOW DO WE MANAGE DISAGREEMENTS?

by Reed H. Bradford

They were a young, married couple. During the first months of their marriage, they had experienced great joy. It was a new adventure. But now, quite naturally, certain problems in their relationships were beginning to emerge.

There was the question of finances, for example. They had not discussed this before their marriage, but now they found they had differences of opinion in regard to whether they should have a joint checking account or whether he should just give her so much money for certain specific purposes. They were also finding some difficulty in their relationships with their "in-laws." There were other things, too. He was still going to school, so he felt it necessary to spend most of his evenings studying. She liked to talk to him and wanted to go out and participate in other organizations, but she did not wish to do those things alone. They were finding it difficult to reach a decision as to how they should resolve this question.

(For Course 25, lesson of July 11, "Parental Obligations"; for Course 27, lessons of July 25, August 1 and 8, "Jacob—Some Family Relationships" and "Joseph—Youthful Vicissitudes of a Man of Destiny"; for Course 29, lesson of September 5, "Marriage and Family Relationships"; to support Family Home Evening lessons Nos. 17, 19-21; and of general interest.)

"As we were discussing our problem the other evening," she said, "my husband pointed out that competition and conflict are a normal part of life. Somehow, I feel that cooperation should be the thing that one should emphasize."

"I agree," he said, "that we should seek to learn better ways to work together, and it is for this reason that we have come to you."

Every individual who comes into the world is, in some ways, a distinctive personality. But he also possesses characteristics which are common to all human beings. The things people have in common permit them to understand one another more easily. Their differences often contribute to conflicts. The teachings of the Saviour emphasize the love that individuals should have for one another. They should respect one another, and they should help one another to achieve the goals indicated by our Heavenly Father: lasting joy, salvation, and exaltation. They should become more like Him; they should become His sons and daughters.

Not only are individuals different in some ways from one another, but they live under different circumstances. Parents, for example, are older than their children. They have had many experiences which their children have not had. Therefore, they see things from a different point of view from that of their children. Men are different from women in a number of ways. They have different responsibilities. An oldest child in a family who is in his teens lives under different circumstances from that of a newborn baby. A husband who comes home at night, tired and frustrated, may tend to see things quite differently than does his wife who may have had a relaxing day. A wife and mother who has a number of small children may be nervously exhausted by the end of the day, whereas her husband may have gone through a relatively pleasant experience. One person's knowledge may differ both in regard to amount and kind from that of another individual.

How can members of the family direct their energies constructively so that they complement one another, so that they help one another, rather than spend their knowledge and energies in conflict which only accentuates their problems? The following suggestions may be helpful:

Differences Are Normal

1. The discussion above would emphasize that some differences among individuals are normal. It is important for everyone to recognize this important fact. Many times individuals either consciously or unconsciously try to force others to conform to their own particular image, but this may

Sixth in a Series To Support the Family Home Evening Lessons

be impossible. One gifted child in a family can get straight A's, but another child cannot.

2. Conditions under which individuals attempt to resolve their differences have an important bearing on the outcome. Generally, when people are tired or hungry, or for some reason have some immediate depressing problems confronting them, they are not in the best condition to resolve their differences. One couple has made it a rule in their home to take up a family problem that concerns them as parents only when they are alone, when they can relax, and when they do not have some physical, emotional, or intellectual circumstances which might tend to produce a negative attitude. Another couple discusses any differences only after they have listened to some beautiful music or participated in some similar enjoyable experience.

3. Many times disagreements among individuals exist because of the differences in the extent of their knowledge. Individuals might make it a habit to ask one another, "Why do you think or feel this way?" Then they should honestly listen to what is subsequently said. They might gain new insights which would help them to see the thing from a different point of view. Perhaps the knowledge of both parties is insufficient or inaccurate. A young son in a family recently told his father that a given scripture was found in such-and-such a book in the Bible. His father insisted it was found elsewhere. An older daughter listened to their rather heated discussion and said, "Why don't we look it up?" When they did so, they discovered both of them were wrong.

Attitudes Are Important

4. The attitude that people have toward one another often determines what they are willing to hear. A marriage counselor recently had a couple in his office who had such difficulties in their marriage that they were seriously considering a divorce. He asked each of them to try to define the problem. The woman did this in a very emotional and upset manner. After she had finished, the counselor asked the man to state it from his point of view. The man had hardly completed the first sentence when the woman violently objected to what he had said. She continued in this same manner in regard to everything that he said. The counselor finally had to ask her to leave so he could hear the statement of her husband. It became clear to the counselor that one of the problems, although not the only problem in this relationship, stemmed from the fact that this woman never really listened to her husband. She interpreted his activities in terms of her own feelings

and jealousies. She was looking at him through colored glasses. Until she put on the glasses of objectivity and respect, the problems in their relationship would never be solved.

5. The love taught and exemplified by the Saviour would indicate that one ought to go more than one extra mile in trying to understand a fellow human being. A husband ought to make allowance for the fact that his wife is nervously exhausted at the end of a day and not expect that everything has to be in the same precise order as when she is not so tired. A wife ought to be so sensitive to her husband's feelings that she will know when he has not had the success in his occupation that he would have liked to have. At these times, she gives him assurance of the many successful experiences he has had. Parents should so understand their children that when a young child says he has a pain in his stomach and does not want to go to school, they realize that what he may be saying is that he is having difficulty with the teacher or with other children. An older child who is doing well in school should have patience with the younger child and not say to him, "Oh, you ought to be able to do that. That is easy." Rather, he might say, "Would you like me to show you how it is done?"

Family Members Deserve Respect

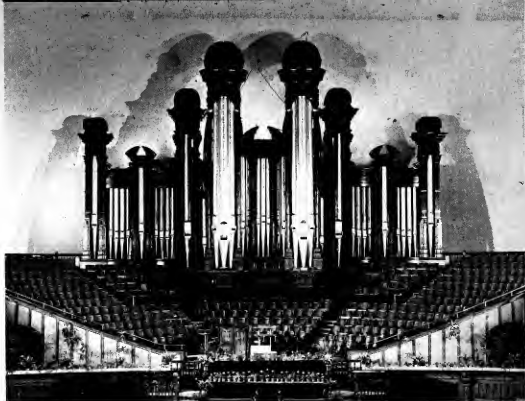
6. Finally, in our experiences in the Family Home Evening program, families might permit each other to take the leadership in accepting certain responsibilities. The father, of course, presides. But he might let various members of the family conduct the program. One family has followed the procedure of keeping minutes of each family home evening which is held. They have found this helps them to:

- a. assure that each family member is treated fairly in matters of conducting the evening, and
- b. emphasize some of the main conclusions they reach.

"... I say unto you, be one; and if ye are not one ye are not mine." (Doctrine and Covenants 38:27.) The Father, the Son, and the Holy Ghost are one in purpose, one in the goals they pursue, one in the methods of achieving those goals, and one in their deep love and respect for each other. Members of the family can be one in the same ways. If they are, they will accept the differences in each other that should be accepted and try to eliminate the differences which can and should be eliminated. In so doing, they gain increased strength, confidence, assurance, and peace from each other.

Library File Reference: Family life.

Its real mission is to proclaim the message of the Gospel, to invite all people to partake of its wonderful blessings, and to encourage Latter-day Saints to be true and faithful.



The largest pipes make sounds as of distant thunder.

THE GREAT ORGAN

IN THE SALT LAKE TABERNACLE



Dr. Schreiner at the organ.

by Alexander Schreiner

The story of the Salt Lake Tabernacle organ is one of high musical ideals and a willingness on the part of the people to have it built in a splendid manner. It is a beloved instrument because its wonderful sounds inspire us to great deeds and make us feel more noble.

Utah, in the year 1863, lay in a desert wasteland, three months by ox-team from the big cities that were east of the Mississippi River. The Tabernacle, which was under construction at that time, would have to have an organ. It so happened that in 1857 one of our converts, Brother Joseph Ridges, an organ builder, came from Australia to Salt Lake City. His coming was fortunate indeed. He was ap-

(For Course 7, lesson of August 22, "Buildings on Temple Square"; for Course 11, lesson of September 5, "The Tabernacle Organ"; and of general interest.)

*Brother Alexander Schreiner began playing hymns from memory at the age of 5. At 8 he was called to serve as a branch and Sunday School organist. At 19 he played his first recitals on the Tabernacle organ. He was appointed to the Tabernacle organ staff when he was 22 and has been senior organist since 1937. During April General Conferences of the Church this year he was officially designated as "Chief Organist of the Tabernacle."

Brother Schreiner has been a member of the Church General Music Committee since 1939 and a member of the Deseret Sunday School Union General Board since 1943.

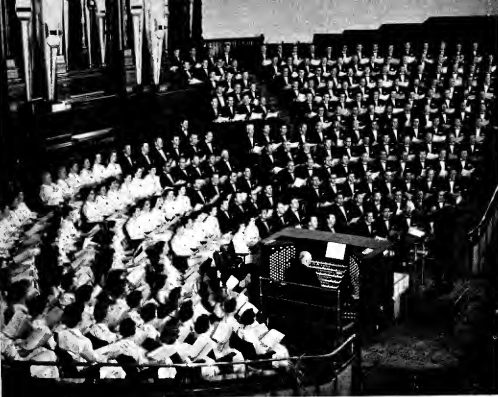
pointed by President Brigham Young to build the finest organ he could for the new Tabernacle. How happy Brother Ridges must have been!

First, a large amount of the finest lumber for making large bass pipes was needed. This was found in the forests of Pine Valley, 300 miles south of Salt Lake City, and 32 miles southwest of Cedar City. Twenty large wagons with 60 yoke of oxen were put into service for the long haul over rough and dusty roads. When the Tabernacle was finished in 1867, the organ was also ready to be played for the first time. Its radiant tones have since then continued to make people happy.

The organ has been heard in daily noon recitals for more than half a century and, together with the Tabernacle Choir, has been presented throughout the nation on regular Sunday morning radio programs since July, 1929.

The Tabernacle itself is unique. Its roof structure is built of wood, and its beams are fastened with dowels of wood. The result is a building of remarkably fine acoustics that enhance the organ sounds.

Construction of the Tabernacle was commenced in 1863 and substantially completed in 1867, with a seating capacity of 8,000. It was built by the Mor-



To the organ is added the voices of the Tabernacle Choir.



A small part of the forest of Tabernacle organ pipes.

mon pioneers at a time when they were busy converting the desert into a beautiful garden and erecting a temple to the Most High. Noted singers, choirs, and orchestra conductors have expressed delight at the effects they are able to produce in this building. A pin dropped in one end of the Tabernacle may be heard distinctly anywhere in it.

The original organ, comprising some 700 pipes, was put into service as early as 1867. This instrument was enlarged in 1885, 1900, and 1915, and rebuilt rather completely in 1948 by the Aeolian-Skinner Organ Company of Boston. Thus the organ has been kept up to the highest standard of excellence. There are now 189 sets of pipes, totaling nearly eleven thousand individual pipes. The Tabernacle organ ranks among the largest church organs in the world and among the most beautiful and noble in tone quality.

There are five manual and one pedal keyboards. A 30-horsepower blower supplies wind at six different pressures ranging from 2 3/4 inches to 15 inches. The mechanism is controlled by low voltage direct current, as in most modern organs.

The illustrations show five rows of keys for the hands plus one row of pedal keys. This total of six rows controls the eight divisions of the organ as follows: Beginning at the bottom, the pedals play the great organ basses. These sounds, lower than the basses of a piano, can be played, when desired, like the sounds of distant thunder. Or the pedals may be made to sound like a bass tuba, or a double-bass viol.

The first row of manual keys (bottom row for the hands) plays the choir division, usually called the choir organ. True enough, when accompanying a choir, the organist usually uses this part of the big organ. This first manual also controls the Positiv organ, whose special quality is extreme clearness of tone.

The second manual controls especially the

"Great Organ"; and further, the entire instrument is available here.

The third manual controls what we call the "Swell Organ." This is the largest of the eight divisions of the organ, being capable of sounding the sweetest and softest tones, and also having available rather strong organ tones and various trumpet qualities.

The fourth row of keys plays the Solo organ and the special Bombarde organ.

The top row, or fifth manual, plays the Antiphonal organ. This is a special organ of some 600 pipes located in the east end of the Tabernacle. With its help we can let it play, as it were, echoes of the big organ. Such an organ, when of smaller dimensions, is sometimes called an Echo organ.

Most of the gilded pipes in the casework are not playing pipes. However the ten largest ones do make fine, soft sounds, as of distant thunder. At times they make the air and the benches vibrate just a little bit.

An organ pipe is always empty. That is, it has only air in it. It is no more than a well-made whistle which sounds when it is blown. The long pipes sound low notes, and as the pipes become shorter and shorter, their tones are higher and higher.

In the year 1867, at the time when both the Tabernacle and its organ were nearing completion, President Brigham Young said, "We cannot preach the Gospel unless we have good music. I am waiting patiently for the organ to be finished; then we can sing the Gospel into the hearts of the people."

The Tabernacle organ, like our chapels and our temples, belongs to all faithful Latter-day Saints. It sends out grand and beautiful sounds not only within the Tabernacle, but, with the help of radio and television, it is heard in many distant lands and places.

Library File Reference: Tabernacles—Mormon—Salt Lake.



Photo courtesy Mt. Wilson and Palomar Observatories.

Billions of luminous suns and dark bodies, unorganized gas and dust make up galaxies like this "island universe" of Canes Venatici. Our Milky Way galaxy is very similar.

IN THE BEGINNING

by William Lee Stokes*

The Elements Are Eternal

In 1833 the Prophet Joseph Smith proclaimed the great truth that the "elements are eternal." (Doctrine and Covenants 93:33.) This thought-provoking assertion will serve to introduce our discussion of the early history of the earth and its surroundings. Since there can be no beginning for that which is eternal, all discussions of the past must begin at some arbitrary point with certain organizations of matter already in existence. Depending on their particular fields, scientists have several such starting points: physicists usually begin with the origin of the chemical elements; astronomers with the origin of the universe; geologists with the beginning of the earth; biologists with the appearance of life; and anthropologists with the emergence of man. Certain pre-existing conditions are always taken for granted with no further explanation considered necessary.

We should be reminded that scriptural accounts of the creation do not commence at an ultimate beginning either. The book of *Moses* in the Pearl of Great Price gives the most satisfactory account of

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(Of general interest to Courses 15, 17, and 25.)

"This I Believe . . ."

Third in a Series for the Inquiring Mind

In publishing this article and others in this series, "I Believe," we sincerely agree with 2 *Nephi* 9:29: "But to be learned is good if they [men] hearken unto the counsels of God."

In this article Brother Stokes brings to readers a lifetime study of scriptures and scientific findings. The purpose is to help those who find science and religion incompatible in certain respects to discover that a man of science can be a man of God, and that he can remain both intellectually honest and sincere in his religious convictions.

how we received knowledge of the creation. (*Moses* 1-3.) The story is essentially as follows: After seeing a great vision of the earth and its inhabitants, Moses asked God why and how they had been created. God replied, ". . . for mine own purpose have I made these things. Here is wisdom and it remaineth in me." (*Moses* 1:31.) Moses again implored God to at least tell him "concerning this earth, and the inhabitants thereof, and also the heavens." (*Moses* 1:36.) The Lord replied, ". . . behold, I reveal unto you concerning this heaven, and this earth. . ." (*Moses* 2:1.) The expression "this heaven and this earth" seem to designate the particular galaxy or system of which the earth is a member. Certainly the ultimate beginnings of matter are not revealed. The "beginning" as recounted in the books of *Moses*, *Genesis*, and *Abraham* seems to cover an arbitrary segment of eternity pertaining particularly to this earth.

An Honest Approach Necessary

How can we go about comparing the findings of science with scriptural accounts of creation? The apostle Paul gave this guide: "Prove all things; hold fast that which is good." (*1 Thessalonians* 5:21.) Our search should be fearless and openminded. All lines of evidence both scientific and scriptural should be taken into account. The honest investigator proceeds by gathering all available facts and by imagining and testing all possible explanations (theories) suggested by the facts. New information is welcomed and integrated. If it disproves an older theory, a new one should be formulated.

The scriptures deserve to be studied with the same care as scientific problems—all references pertaining to a specific subject listed and compared; all possible meanings of key words noted. If certain expressions could be either literal or figurative, both meanings should be considered. A compendium or biblical dictionary is helpful, and the assistance of someone who understands Hebrew or Greek may be enlightening. Every student of scripture knows it is

neither safe nor fair to judge a matter by isolated quotations or passages taken out of context. If we line up all scriptures which testify one way alongside those which testify in the opposite way, we may see at once that one list simply outweighs the other. We may discover that there have been omissions or mistranslations; or we may find that one of the opposing statements is plainly figurative, the other literal. In any event we have not really studied a matter scripturally until we have done all we can to gain understanding. After serious study, the mind is better prepared for inspiration.

If two equally probable scientific theories exist, I personally favor the one which agrees best with the scriptures which bear on the subject. Likewise, if two equally strong scriptures are available, one of which agrees with science and the other does not, I am inclined to accept the first. As an example, we apparently have a choice of believing that *Genesis* "days" are 24 hours each, 1000-year periods, or eons of unknown but immense duration.¹ Of these interpretations, the last agrees with the accumulated evidence of science, and I prefer to accept that one.

Scriptural Accounts of Creation

Three accounts of the creation are available to Latter-day Saints: *Genesis* 1-2, *Moses* 2-3, and *Abraham* 4-5. That the creation story should be repeated three times must be highly significant. That the three presentations agree in broad outlines but differ in detail is also important. Certain passages correlate almost to the letter, others are presented quite differently. It is worth noting, however, that the differences among the three accounts are no greater than those found in the four Gospels recounting the story of Christ. This evidently means that we must piece together information from all sources to obtain the most complete understanding.

The Spiritual Creation

A most important contribution of modern revelation is the concept of the spiritual creation. The fact that there was a spiritual creation is vaguely hinted at in *Genesis*, but it is plainly stated in *Moses* and *Abraham*. Correctly interpreted, this concept clarifies the seeming conflicts between *Genesis* 1 and *Genesis* 2 which have plagued Christian thinkers for centuries. It is also a concept which goes far to bridge the gap between modern science and the scriptures. What can be said in support of this optimistic viewpoint? To answer this we must digress into other scriptural and scientific matters briefly.

Joseph Smith knew and proclaimed another great truth—that there are two grades or conditions of matter. The key scripture is:

¹"How Old Is the Earth," by John A. Widtsoe; *The Improvement Era*, Vol. 41, December, 1938; page 713.

There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes; we cannot see it; but when our bodies are purified we shall see that it is all matter. (Doctrine and Covenants 131:7, 8.)

What meaning shall we put on the word "spirit" as here used? It seems to denote fine or pure matter, and this is the meaning I prefer in interpreting the spiritual creation.

Do we know anything about the spiritual matter referred to by Joseph Smith? Is it so ethereal as to be entirely beyond mortal comprehension? I suggest that spiritual matter is neither more nor less than the elementary or sub-atomic "particles" that science is now discovering and studying. Electrons, protons, neutrons and other less-well-known "particles" are fine and pure and are the essential building blocks from which coarse or gross matter is created. In various combinations these particles constitute the chemical elements that make up the physical world. Photons are units of radiation and are considered particles only when in motion. The fundamental and still mysterious nature of light is indicated not only by scientific findings but by scriptures such as Section 88 of the *Doctrine and Covenants*.

The first act of creation was the majestic command, "Let there be light." Most of the light of the universe is generated by hydrogen which is the simplest chemical element, consisting as it does of one electron and one proton. It is also the most abundant element and makes up over 90 percent of all matter of the universe. From the standpoint of creation, it would be the first element to appear by synthesis of elementary particles and would also be the initial building block for the more complex, heavier elements such as carbon, the essential of organic life.

Most theories of the origin of the galaxy begin with a vast, formless cloud consisting chiefly of hydrogen.² This mass condensed and finally gave rise to stars generating light by nuclear reactions feeding on the hydrogen. More complex elements are thought to be built up in the interior of heavier stars or as byproducts of the great explosions which produce nova or super nova. In any event the process of organization begins with elementary particles and passes through hydrogen to heavier elements. The appearance of light heralds the time when creation of other elements can begin. All grades and conditions of matter exist in the present galaxy, but the stage is long past when it was formless and devoid of organized elements.

(Continued on following page.)

²A. B. Broms, *Our Emerging Universe*; Doubleday and Co., New York, N.Y., 1961; page 260. J. A. Coleman, *Modern Theories of the Universe*; New American Library of World Literature, Inc., New York City, N.Y., 1963; page 211.

IN THE BEGINNING (Continued from preceding page.)

If we can be convinced of the possibility that the spiritual creation had to do with actual fine or sub-atomic matter, I believe we are on the way to comprehension of the scriptural accounts of creation. We should be reminded that the elemental "particles" are by no means fully understood. They may be made of still finer entities with an ultimate relationship to light. How spiritual matter is organized, controlled, and governed is a mystery yet to be discovered or made known.

Different Opinions

It is significant to note that there are several interpretations as to which portion of the scriptures refer to a spiritual creation and which to a natural or gross-matter creation. According to such writers as Milton R. Hunter,³ Bruce R. McConkie,⁴ and Joseph Fielding Smith,⁵ the book of *Abraham* recounts the spiritual creation and is comparable to a "blue-print," while *Moses* and *Genesis* tell of the actual physical creation. An almost exactly opposite opinion is expressed by J. Reuben Clark, Jr.,⁶ and W. Cleon Skousen,⁷ who state that the *Moses* and *Genesis* accounts are spiritual and that little is said about the physical creation. I seriously recommend that all interested persons read and compare the references cited above.

Importance of Water

Regardless of other differences that may exist, the three accounts of creation agree almost to the exact expression used with regard to the watering of the earth. This and events leading to it are described in *Moses* as follows:

And I, God, blessed the seventh day, and sanctified it; because that in it I had rested from all my work which I, God, had created and made.

And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and earth;

And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;

But I, the Lord God, spake, and there went up a

³Milton R. Hunter, *Pearl of Great Price Commentary*; Stevens & Wallis, Inc., Salt Lake City, Utah, 1948; page 74.

⁴Bruce R. McConkie, *Mormon Doctrine*; Bookcraft, Inc., Salt Lake City, Utah, 1939; page 156.

⁵Joseph Fielding Smith, *Doctrines of Salvation* (Compiled by Bruce R. McConkie), Vol. 1; Bookcraft, Inc., Salt Lake City, Utah, 1954; page 75.

⁶J. Reuben Clark, Jr., in *Church News*, Dec. 29, 1956, page 10.

⁷W. Cleon Skousen, *The First 2000 Years*; Bookcraft, Inc., Salt Lake City, Utah, 1953; page 19.

mist from the earth, and watered the whole face of the ground. (Moses 3:3-6.)

The accounts in *Genesis* and *Abraham* are very similar to the one in *Moses*. After the watering of the ground came the *entire natural creation of all organic life, including the body of man*. The appearance of water is then a most important point in the scriptural accounts.

The concept that water came out of the earth makes very good sense to the geologist. In fact, the most widely held and best supported theory on the subject of the origin of water holds that it came by slow degrees from within the earth.⁸ It is a matter of observation that new water that has never been at the surface before is constantly appearing in hot springs, geysers, and volcanoes. The rate of production may have been higher in the past, but there was ample time to produce all 300 million cubic miles of water that now exists on earth.

Water can exist only in temperature ranges between 0° and 100° centigrade (32°-212°F), and this particular range prevails only rarely in the universe; space is too cold and the suns are too hot, and only an occasional planet has the right temperature. The earth is a very watery and special place, indeed, judging by other members of this solar system.

As soon as water appeared on earth it began its well-known cycle from ocean to cloud, from cloud to rain, from rain to stream, and from stream to ocean. Thus "the whole face of the ground" was watered as rain fell and currents and streams bathed, permeated, and circulated in all environments.

Geologists have ways of reading from the rocks the record left by moving water. Running streams, waves, and currents create layering, ripple marks, and cross-bedding; drying mud creates its distinctive patterns, and falling rain leaves raindrop impressions. All these and many other indications are found preserved in sedimentary rocks; they could not be found in igneous material like lava, and we do not expect to find them on the waterless and lifeless moon. By these signs we judge that water began to act on the earth somewhat over three billion years ago.

Even more important than these stony records is the fact that organic life as we know it absolutely depends on water—it is the chief constituent of protoplasm; our bodies are over 90% water; and every plant and animal requires water to stay alive. *When the geologist finds evidence of running water he knows that conditions were favorable for the ap-*

⁸"Geological History of Sea Water," by W. W. Rubey; *Bulletin of Geological Society of America*, Vol. 62; September, 1961; page 1111.

pearance of life. It is not surprising therefore that the first simple fossils appear in sedimentary rocks about two billion years old. The exact date is not too important; the sequence of events is. From its first appearance, life has progressed from simple to complex in an orderly, rational way. Geologists find no evidence of interruptions or worldwide catastrophes or repeated sudden creations such as the time-bound or medieval mind believed in. Throughout the long geological periods water has played a decisive role, the oceans have never been too hot nor too cold to support life. The brief scriptural references to life are mere background for the appearance of Adam and are not intended to be a discourse on the details of evolution.

Sequence of Events

With the thought that anything that exists in potential and yet unorganized form may be considered "spiritual" in nature, it is interesting to note the sequence of creation given in *Abraham* 4. First day: heaven and earth (non-living) created and finished; second day: firmament, (non-living) created and finished; third day: waters gathered and earth prepared to bring forth plant life (yet to come); fourth day: lights in the heavens, sun, moon, and stars (non-living) finished; fifth day: waters prepared to bring forth life of various kinds (again yet



Photo courtesy U. S. Geological Survey.

Eruption of Kilauea Volcano, Hawaii, 1924. Great clouds emitted from volcano are mainly steam and water vapor.

to come); sixth day: "And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind; and the Gods saw they would obey." (*Abraham* 4:25.) This last is a plain statement that the living things were expected or commanded to appear in due course at some future date. They were awaiting the watering of the earth as previously described.

This account indicates that the Gods were concerned at this time chiefly with planning and preparation for life. The subsequent events of the seventh day were self-perpetuating and capable of operating without intervention. How else can we interpret the many references to the seventh day being a time of rest? In fact, we seem to be still in the seventh day. I find no reference to the conclusion of the seventh day or to the beginning of the eighth. What basis is there for regarding the account in *Abraham* as merely a blueprint when it plainly depicts many physical events? *Abraham* recounts actions as well as thoughts. I believe we can achieve a much more harmonious interpretation if we can accept all the accounts as telling the same story with spiritual and natural events interwoven.

Space does not permit discussion of the many other interesting correlations that exist between modern scriptures and modern science. Both sources indicate a beginning from elemental matter. The expression "hydrogen god" of some scientists directs attention to the phase of creation of elemental matter preceding the appearance of coarse or heavier elements. Science and scripture recognize the appearance of light as a milepost of utmost importance. Scientists have pointed out that the essential elements for life must exist in unorganized form before life can exist; scriptures state that the Gods prepared the earth and the waters to bring forth life in due time. This important point is that the elements are apparently endowed with the potentiality of producing organic life when conditions are right. Geologists look for signs of running water as evidence that the temperatures of the earth and other physical factors are favorable for life to appear. This "watering" of the earth is given a paramount place in scripture. Before this event organic life was a potential thing, afterward it became an actuality. The scriptures tell little about events between the watering of the earth and the appearance of man. The marvelous development of all the diverse organisms of the earth is a story supplied chiefly by geologists. Science knows nothing about the Garden of Eden nor the mysteries of the Fall. Scientists have their religious beliefs about these matters just as

(Concluded on page 233.)

THE INNER STRENGTH OF A LEADER

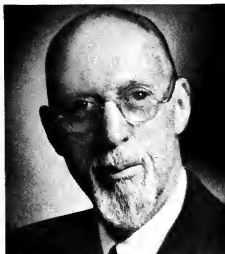
by Merlo J. Pusey*

When George Albert Smith was a young man, he joined the Utah National Guard. Being a good rider and having an excellent mount, he made quite a dashing figure in the practice charges up Arsenal Hill. Some of his friends urged him to run for an office in the Guard, and he consented. During the next few weeks, however, a man whom he had supposed to be his friend circulated false charges to the effect that Smith was seeking to win by unfair means.

Partly because of these rumors, Sergeant Smith failed to win the votes of his fellow guardsmen. So he did not win the promotion to which he felt he had been entitled. His heart was filled with bitterness and hate for the onetime friend who had treated him so unfairly.

He went to Church and tried to forget about the unpleasant affair, but his heart was still full of resentment. He could not feel right about taking the sacrament. After meditating and praying, Brother George Albert Smith concluded that he, too, was in the wrong for continuing to nurse a grievance.

He decided to relieve himself of the burden of hate that seemed to be doing him more harm than it was doing his enemy. He crossed the street and walked directly into the office of the man who had spread the rumors. As he entered the door, the man put up his arm as if in self-defense. No doubt



President George Albert Smith.

he expected a fight. He knew in his heart that he had gravely wronged a friend. But George Albert Smith had not come to fight. On the contrary, his voice was soft and forgiving.

"My brother," he said, "I want you to forgive me for hating you the way I have for the last few weeks."

The man of rumors was immediately melted into contrition. "Brother Smith," he said, "you have no need for forgiveness. It is I who need forgiveness from you." Because of George Albert Smith's courage and spiritual strength, the man who had made himself an enemy was completely subdued. He repented of his evil conduct and thereafter he and Brother Smith were once more good friends.

This story is indicative of the methods that George Albert Smith used after he became president of the Church. He had a strong element of spirituality in his nature, and he sought to develop this spirituality as a means of conditioning himself to do the Lord's work.

Most great men have spiritual qualities. They know that their own talents and powers are weak in comparison to the great tasks they have to do. They know that it is impossible for men to have complete knowledge or to be wise in all things. So they reach out for help and for wisdom to God who is the creator of all things and the spiritual father of all mankind.

Some men who are almost wholly absorbed in the affairs of the world nevertheless have inner spiritual strength. President Dwight D. Eisenhower felt so strongly the need for the blessings of God upon his administration that he uttered a prayer at his second inaugural and often had prayer in his cabinet meetings. President John F. Kennedy often invoked the blessings of God upon what he was trying to do, and President Lyndon B. Johnson now does likewise.

We do not often think of General Douglas MacArthur as being a man of spiritual qualities. Yet he left a "spiritual legacy" to his son in the form of a prayer which he wrote during the desperate days of World War II when the Japanese were driving his men out of the Philippine Islands. The prayer is as follows:

Build me a son, O Lord, who will be strong

(For Course 5, lesson of August 22, "Out of the Abundance of the Heart"; for Course 9, lesson of August 29, "A Leader Is on the Lord's Side"; for Course 25, lessons of July 18 and 25, "Religion and Life"; for Course 27, lesson of August 8, "Joseph, Youthful Vicissitudes of a Man of Destiny"; to support Family Home Evening lessons Nos. 22, 29, 30; and of general interest.)

*Brother Merlo J. Pusey is associate editor of *The Washington Post* and for some time has been active in Washington (D.C.) Stake of the Church. He has authored six books, including *The Supreme Court Crisis*; *Big Government: Can We Control It*; *Charles Evans Hughes, a 2-volume biography*; and *Eisenhower, the President*. His wife is Dorothy Richards Pusey. They have three sons.



General Douglas MacArthur.

enough to know when he is weak, and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, and humble and gentle in victory.

Build me a son whose wishes will not take the place of deeds; a son who will know Thee—

and that to know himself is the foundation stone of knowledge.

Lead him, I pray, not in the path of ease and comfort, but under the stress and spur of difficulties

and challenge. Here let him learn to stand up in the storm; here let him learn compassion for those who fall.

Build me a son whose heart will be clear, whose goal will be high, a son who will master himself before he seeks to master other men, one who will reach into the future, yet never forget the past.

And after all these things are his, add, I pray, enough of a sense of humor, so that he may always be serious, yet never take himself too seriously. Give him humility, so that he may always remember the simplicity of true greatness, the open mind of true wisdom, and the meekness of true strength.

Then I, his father, will dare to whisper, "I have not lived in vain."

Library File Reference: Greatness.

IN THE BEGINNING (Concluded from page 231.)

others do. We need to be reminded that Adam was not created in the Garden of Eden and that conditions outside of the Garden may have been quite different from those within it. It is not the purpose of this discussion to go beyond the Garden of Eden episode except to comment on the time element.

Some scholars interpret the scriptures as requiring a short period of creation. So-called Protestant fundamentalists believe that the earth is just over 6,000 years old. Many others who think along these same lines stretch the figure to 12,000; they regard the six creative periods as exactly 1,000 years each and add another 6,000 years for the period since the fall of Adam. A corollary to this is the belief in "no death before the fall." This requires that all plants and animals remained in a deathless state from their creation until Adam fell. This, if true, means that no fossils (except, perhaps, footprints) could be older than 6,000 years. Thus all pre-Adamic history would be greatly compressed and man would have lived not only with dinosaurs but with all extinct organisms as well. Instead of the slow, gradual, and uniform development deduced by geologists, a very rapid or catastrophic past history is necessary.

Needless to say, no significant scientific evidence for a "quick creation" or catastrophic development has been discovered. Careful study of the scriptures which are said to support this interpretation is not convincing. Of the several examples that might be given, space permits comment on only one. Frequently quoted is *II Peter* 3:8: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

Those who quote this scripture to prove that the Genesis "days" were 1,000 years each must of neces-

sity add the meanings indicated by parentheses: One day is with the Lord as a thousand years (with man), and a thousand years (with man) as one day (with God). I suggest an alternate interpretation: "One day is with the Lord as a thousand years (with God) and a thousand years (with God) as one day (with God)." Does this mean that time is meaningless to God and incomprehensible to man? Another interesting possibility exists. If one day with God is 1,000 earth years, one God-year is therefore 365,000 earth-years; 1,000 God-years is 365,000,000 earth-years; and 7,000 God-years is about 2,555,000,000 earth years. Strange that this figure is the same mentioned in a letter from W. W. Phelps to a brother of Joseph Smith as the age of our "system."

The Prophet Alma wrote ". . . all is as one day with God, and time only is measured unto men." (*Alma* 40:8.) That many hurt and bitter feelings should arise among Latter-day Saints through differences of opinion over the time element in the creation seems somehow unnecessary. I quote President Brigham Young: "I am not astonished that infidelity (or irreligion) prevails to a great extent among the inhabitants of the earth, for the religious teachers . . . advance many ideas and notions for the truth which are in opposition and contradict facts demonstrated by science . . ." ¹⁰ I recommend this discourse to all interested readers. Perhaps President Young's words remain a warning that unreasonable or contradictory interpretations of scripture may still lead to confusion, disillusionment, and loss of confidence on the part of those who are hoping to find the truth.

¹⁰William W. Phelps (letter), *Times and Seasons*, Vol. 5, 1844; page 758.

¹¹Brigham Young, *Journal of Discourses*, Vol. 14; page 115. Library File Reference: Creation.

VARIETY IN TEACHING

by Virginia Howe*

Variety is the spice of life. It can also be the spice of teaching.

A teacher who is interested in what her class learns and retains will present her lessons each week in a variety of ways. Sunday School workers are fortunate in having many wonderful visual aids provided in *The Instructor*, many of which were unheard of a few years ago.

Center spread pictures tell stories, and covers lend enrichment to many lessons. Flannelboard stories can be a most interesting addition to teaching. They make a story live as it is told.

Ward librarians are always ready to help teachers find ways of giving lessons more effectively. One new and different method of presenting flannelboard stories has been found to add enthusiasm to both teaching and learning.

Flannelgraphs are cut out and permanently mounted in scenes on accordion boards. Characters are laid out for each scene in positions similar to those used on a flannelboard. A few background lines are then added with felt-tipped, colored magic marker pens. Only a few lines need be added. Too many details will detract from the flannelboard figures.

Some stories may be made up using only one magazine. Others may require as many as six. It has been found that in cases where more than one

copy of *The Instructor* is needed, teachers are willing to donate their inserts to the ward library for making up these accordion books.

On the face of each closed accordion board are listed the name of the story and the issue of the magazine from which it was obtained. On the back is taped a small pocket. Within this pocket is placed a copy of the written story with its printed instructions. Therefore participating teachers have access not only to the story but also to information listing references.

Accordion boards are made by cutting light-colored poster boards into sections, each 11" x 14." Sections are then bound with colored mystic tape. This tape has been found to be much more effective and attractive for binding than other types. Others either do not hold or else become soiled and unattractive.

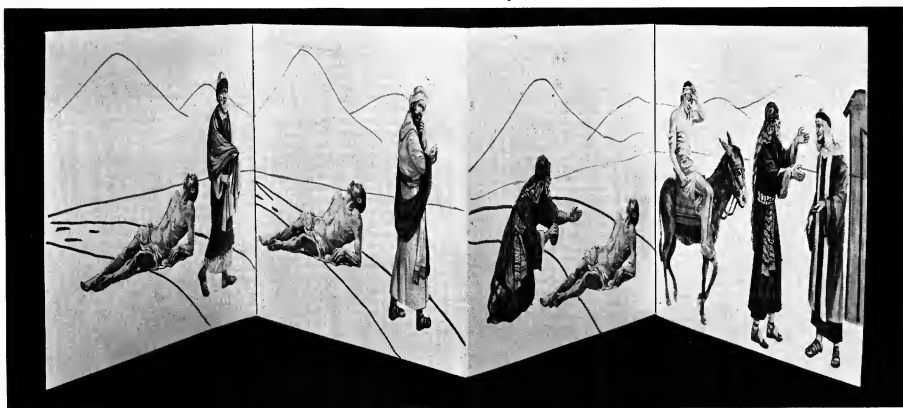
When binding one section to another, enough space should be left so that the pages can be folded either way. After all sections have been properly united, sections should fold like the bellows of an accordion, thus the name "accordion board."

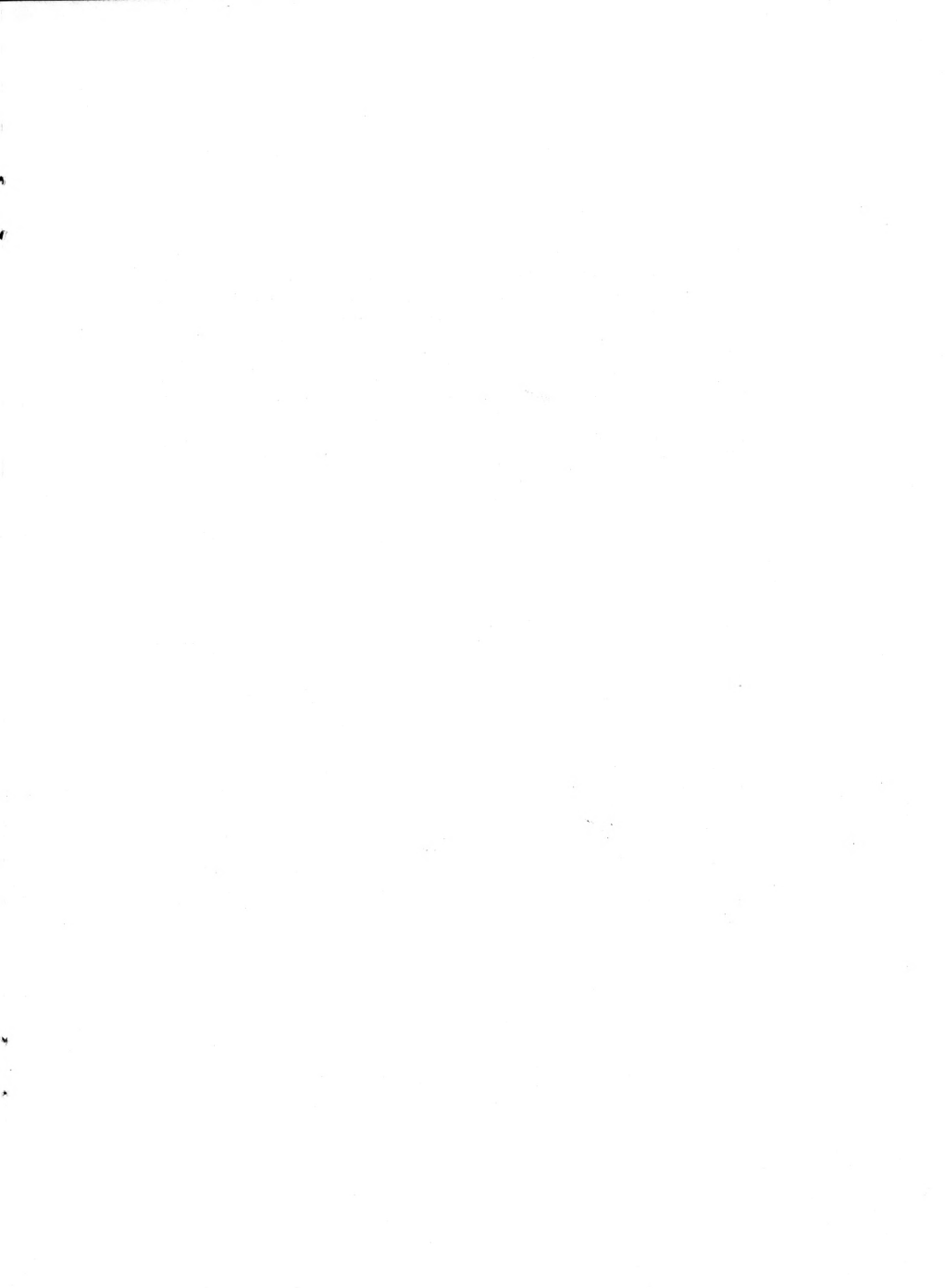
For most effective presentation of lessons while using one of these accordion boards, teachers should display only one scene at a time.

After the story has been told, the entire board may easily be opened and placed on a table for reviewing or displaying.

An efficiently operated ward library and an effective librarian can do much towards instilling enthusiasm in teachers. Teachers who are enthusiastic will inspire their classes.

*Sister Virginia Howe is ward librarian in Monument Park 9th Ward Sunday School in Salt Lake City and assistant librarian in Monument Park Stake Sunday School. She has attended Brigham Young University and Utah State University. She is the wife of Ralph D. Howe and the mother of three children.
Library File Reference: Libraries.





OT 129



OT 124

OT 127

OT 129

OT 123



The Good Herdsman

BY F. DONALD ISBELL

THE STORY

How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

And if so be that he findeth it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. (Matthew 18:12-14.)

The very joy of the shepherd finding his sheep that had gone astray proves the worth of that sheep to him. Jesus, in this parable, was presenting a message of deep spiritual significance for all men. Even as the sheep proved precious to the shepherd, the souls of men are more precious to the Lord. Especially He was trying to teach His disciples to cherish those souls that they would be sent out to save. (See *John 21:15-17.*)

From the beginning of the mortal life of Jesus, the purity, faith, firmness, steadfastness, and meekness of shepherds and their sheep have been associated with His divine mission. We might remember how the Saviour's birth was revealed to shepherds "keeping watch over their flock by night"; how they saw and heard a "multitude of the heavenly host"; how they went to Bethlehem and saw the Holy Child, then "returned, glorifying and praising God. . ." (*Luke 2:8-20.*)

What kind of men are shepherds, that God should choose to give them, in great manifestation, the announcement that His Only Begotten Son was born?

"Judaea, indeed," wrote George Adam Smith, "offers as good ground as there is in all the East for observing the grandeur of the shepherd's character. . . . With us, sheep are often left to themselves; but I do not remember ever to have seen in the East a flock of sheep without a shepherd. In such a landscape as Judaea where a day's pasture is thinly scattered over an unfenced tract of country, covered with delusive paths, still frequented by wild beasts, and rolling off into the desert, the man and his character are indispensable. On some high moor, across which at night the hyenas howl, when you meet him, sleepless, far-sighted, weather-beaten, armed, leaning on his staff, and looking out over his scattered sheep, every one of them on his heart, you understand why the shepherd of Judaea sprang to the front in his people's history; why they gave his name to their king, and made him the symbol of Providence; why Christ took him as the type of self-sacrifice. . . ."¹

¹E. W. Heaton, *Everyday Life in Old Testament Times*; Charles Scribner's Sons, New York, N.Y., 1956; pages 48, 49.

(Concluded on opposite back of picture.)





Photo © Peinching by
Christen Deltgeard

THE GOOD HERDSMAN

Illustration by
Christen Deltgeard

The Good Herdsman

THE STORY (Concluded)

Elder James E. Talmage wrote that there is a difference between "a shepherd and a hireling herder. The one has personal interest in and love for his flock, and knows each sheep by name, the other knows them only as a flock, the value of which is gaged by number; to the hireling they are only as so many or so much. While the shepherd is ready to fight in defense of his own, and if necessary even imperil his life for his sheep, the hireling flees when the wolf approaches, leaving the way open for the ravening beast to scatter, rend, and kill."²

Jesus declared: "I am the good shepherd: the good shepherd giveth his life for the sheep." (*John 10:11.*)

In His Atonement — when He gave His life — the Lord saved all men from necessarily being eternally lost. (See 2 *Nephi 9:5, 9.*)

He said again: "I am the good shepherd, and know my sheep, and am known of mine." (*John 10:14.*)

In these last days the Good Shepherd searches the world for His lost sheep. He has chosen and yet chooses many under-shepherds to assist Him in this "marvelous work." He trusts these servants with His voice and commands them to call for the sheep. When His lost sheep hear His voice, they recognize it and respond. The servants of the Lord help the sheep back to the fold. (See 2 *Nephi 27:26; Doctrine and Covenants 1:38; 4; 21:1-5.*)

THE PICTURE

Christen Dalsgaard was born at Skive, Denmark, in 1824 and died in 1907.

Famous for dramatic paintings of Danish folk life, he painted *The Good Herdsman* in 1864. In this picture he did not have to search for devices, except perhaps to establish the rocky terrain which probably resulted in the disability of the sheep to return to the fold by itself. This scene is effective; the message of the Lord's parable of the ninety and nine is quite powerfully communicated. The work seems to be a good contribution to our lives.

Professor Dalsgaard began to exhibit his art in 1847. Three other much-appreciated paintings of his are *Seizure for Debt*, *The Farewell*, and *Danish Mormon Missionary*, all on display in a Copenhagen museum.

The Danish Mormon Missionary was reproduced in *The Instructor*, September, 1956, with accompanying article on page 272. Dalsgaard's beautiful work, *Mary and Martha*, was reproduced in May, 1965, issue of *The Instructor*.

² James E. Talmage, *Jesus the Christ*, 1957 edition; Deseret Book Company, Salt Lake City, Utah; page 417.

(For Course 1, lesson of October 17, "We Are Learning To Be Kind Everywhere"; for Course 1a, lesson of September 12, "David, the Shepherd Boy"; for Course 3, lesson of September 5, "Am I My Brother's Keeper"; for Course 9, lesson of September 12, "A Leader Produces Good Fruits"; to support Family Home Evening lessons Nos. 19 and 20; and of general interest.)



OT 125

OT 126

DPH

QUEEN ESTHER*

A Flannelboard Story by Marie F. Felt

In a beautiful palace in a city called Shushan lived a king by the name of Ahasuerus. It was a delightful place to live, but the king wanted one thing more. He desired a lovely young woman to be his queen.

Now King Ahasuerus ruled over a large country which was bounded by India on one side and Ethiopia on the other. It was divided into 127 provinces (divisions). When this matter of choosing a queen arose, the king's servants suggested that the king appoint officers in each province to find all the fair young women and take them to Shushan. For one year they would live there and be taught and trained in the things that a queen should know. At the end of that time, they said, "And let the maiden which pleaseth the king be queen." (*Esther 2:4*.) To this plan the king agreed.

In Shushan also lived a man named Mordecai, who was a Jew. He had been carried away from Jerusalem at the time King Nebuchadnezzar of Babylon had defeated the Israelites. With Mordecai lived Esther, his uncle's daughter, the fair and beautiful Esther, whose father and mother were dead.

"So it came to pass, when the king's . . . decree was heard . . . that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women." (*Esther 2:8*.) He was very kind to her and, among other things, he gave her seven women to wait on her and placed them in the best rooms in the "house of the women."

At the time Esther went into the palace to live, Mordecai asked her not to tell anyone who and what her people were. He thought it wise that they should not know at this time. Thus her Jewish birth remained a secret. [*End of Scene I.*]

Finally it was time for these young women to appear before the king so that he might choose from among them. As each one left the house of the women, she was given whatsoever she desired to take with her, but Esther ". . . required nothing but what

Hegai, . . . the keeper of the women," had given her. (*Esther 2:15*.)

"So Esther was taken unto King Ahasuerus. . . . And the king loved Esther above all the women, . . . so that he set the royal crown upon her head, and made her queen. . . ." (*Esther 2:16, 17*.) In celebration of this, the king ordered a great feast and gave gifts to all his many friends who attended. [*End of Scene II.*]

Among the king's special friends was a man named Haman. He pleased the king so well that one day the king "advanced him" and placed him "above all the princes that were with him. And all the king's servants . . . bowed, and revered Haman: for the king had so commanded." (*Esther 3: 1, 2*.)

There was one man, however, who would not bow to Haman when he passed. That man was Mordecai. He remembered the commandment of God when He said, "Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God. . . ." (*Exodus 20:5*.) Mordecai loved God and tried to obey Him at all times. When the king's servants asked why he did not do as the king commanded, he told them that he was a Jew and that his God would not permit him to do this.

"And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath." (*Esther 3:5*.) He decided that he would destroy not only Mordecai but all the Jews that were in the kingdom of Ahasuerus. In order to do this he knew he would have to have the king's permission, so he planned a very clever way to get it. [*End of Scene III.*]

One day Haman told the king, "There is a certain people scattered abroad . . . in all the provinces of thy kingdom" who do not "keep . . . the king's laws." He then suggested, "If it please the king, let it be written that they may be destroyed." He did not tell the king who these people were, nor that the law they were not obeying was the law which required them to bow to him (Haman).

Instead of finding out who these people were and what they had done, "the king took his ring from his hand, and gave it unto Haman . . . the Jews' enemy." (*Esther 3:8-10*.)

That gave Haman the power to do anything he wanted to do. He needed only to put the king's seal, made by this ring, on whatever order he wanted to give, and the people would have to obey.

Without further delay, he sent letters "into all the king's provinces to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day. . . ." (*Esther 3:13*.)

(Continued on following page.)

(For Course 3, lesson of July 25, "We Are Commanded To Pray"; for Course 5, lessons of August 29 and September 5, "Pure in Heart" and "Am I My Brother's Keeper?"; for Course 9, lesson of August 8, "A Leader Has Righteous Friends"; to support Family Home Evening Lessons Nos. 13, 20, 25, and of general interest.)

*Adapted from *Sacred Stories for Children* by Marie F. Felt; Deseret Book Company, Salt Lake City, Utah; pages 130-135. Used by permission.

QUEEN ESTHER (Continued from preceding page.)

It was a cruel and horrible command, and the people in Shushan were amazed and greatly disturbed by it. [End of Scene IV.]

Everywhere throughout the kingdom "there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes." (Esther 4:3.)

As soon as Esther's maids and her chamberlain, Hatach, came to know of this great sorrow, they told her about it. Immediately she thought of Mordecai, whom she loved dearly. She wanted to help.

Then she called for Hatach and "gave him a commandment to Mordecai, to know what it was, and why it was." (Esther 4:5.)

When Hatach found him, Mordecai "told him of all that had happened unto him, and of the sum of money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. And he gave him the copy of the writing of the decree that was given at Shushan to destroy them," that he might show it to Esther. He also told Hatach to tell Esther that "she should go in unto the king to make request before him for her people." (Esther 4:7, 8.)

Hatach went and told Esther what Mordecai had said.

In turn, Esther sent him another message. In it she told him of the law which said that any man or woman who came "unto the king into the inner court, who is not called, 'should be put to death' except such to whom the king shall hold out the golden sceptre." She also told him that she had "not been called to come in unto the king these thirty days." (Esther 4:11.)

Esther knew that she must go in and see the king to plead with him for her people. She knew also that she would need wisdom, strength, and courage, and the kindness and blessing of God. She needed also the faith and prayers of the other Jews throughout the kingdom.

She therefore sent another message to Mordecai. This time it said, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." (Esther 4:16.)

So Mordecai did as Esther commanded him.

"Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house . . . and the king sat upon his royal throne in the royal house. . . .

"And it was so, when the king saw Esther the queen standing in the court . . . [he] held out to Esther the golden sceptre that was in his hand. So

Esther drew near, and touched the top of the sceptre." (Esther 5:1, 2.)

Then the king asked her what she would like and promised, "It shall be given thee to the half of the kingdom."

But Esther did not want half of the kingdom; not even anything for herself. It was for her friends and for Mordecai that she had a great favor to ask. She therefore invited the king and Haman to come to a banquet that she had prepared. [End of Scene V.]

The king and Haman went to the banquet. Again the king asked her what favor she would ask, but Esther answered that if the king and Haman would come again the next night she would tell them.

The following night as the king and Haman dined with the lovely Queen Esther, the king asked her once more what it was that she so much wanted. She asked that her life and the lives of her people be spared. "For we are sold, I and my people, to be destroyed, to be slain, and to perish." (Esther 7:4.)

The king was disturbed when he heard what Esther had said. He asked who had done this terrible thing.

"And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen." (Esther 7:6.) The king then ordered that Haman be punished in the same manner that he had planned for Mordecai.

The king then sent for Mordecai, ". . . for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai." (Esther 8:1, 2.) He told him to write to the Jews, in the king's name, telling the people that the Jews were not to be destroyed as Haman had commanded. This Mordecai did, and copies of the new orders were sent to every province and "published unto all people." (Esther 8:13.)

"And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. . . .

"And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day." (Esther 8:15-17.) [End of Scene VI.]

How To Present the Flannelboard Story:

Characters and Props needed for this Presentation:

- King Ahasuerus. (OT123.)
- Mordecai. (OT124.)
- Esther. (OT125.)
- Haman. (OT126.)
- King's servants, standing. (OT127.)
- King's servants, bowing. (OT128.)
- Royal clothing and crown for Mordecai. (OT129.)

Order of Episodes:

SCENE I:

Scenery: A room in the king's palace at Shushan.
Action: King Ahasuerus (OT123) is seated on his throne. His servants are there suggesting the manner in which the new queen should be chosen. (OT127.) Mordecai (OT124) sees that Esther (OT125) is brought to the palace.

SCENE II:

Scenery: Same as Scene I.
Action: Esther (OT125) is brought before the king. (OT123). She is chosen to be the new queen.

SCENE III:

Scenery: Same as Scene I.
Action: Haman (OT126) stands before the king, (OT123) who has just commanded that everyone show respect to Haman and bow before him. Mordecai (OT124) refuses to bow before Haman. Haman in anger plots to destroy all Jews in the kingdom.

SCENE IV:

Scenery: Same as Scene I.
Action: The King (OT123) is seated on his throne. Haman (OT126) is asking for authority to punish people who do not keep the king's laws. He gets it; then he sends out letters to destroy all the Jews in one day.

SCENE V:

Scenery: Same as Scene I.
Action: When all the city and especially Mordecai hear the order, they mourn in ashes and sackcloth. Describe the instructions and advice passing between Esther and Mordecai. Esther (OT125) appears before the King (OT123) to ask a favor. She invites the king and Haman (OT126) to dine with her.

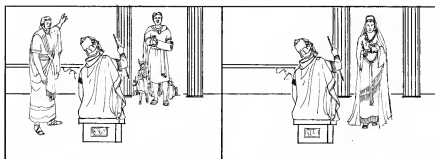
SCENE VI:

Scenery: Same as Scene I.
Action: The King (OT123) and Haman (OT126) dine with Esther (OT125). They are invited to dine again the next night with her. At the second dinner, she tells of Haman's order and pleads for her people. The king orders that Haman be punished in the same manner as Mordecai and the Jews were to be punished. The king sends for Mordecai. When Mordecai (OT124) appears before the king, he is given the position formerly held by Haman. The Jews are grateful. Mordecai is a good servant to the king. He is given a crown and royal robes. (OT129.)

Library File Reference: Esther.

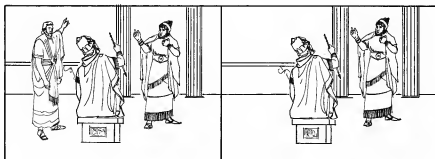
SCENE I

SCENE II



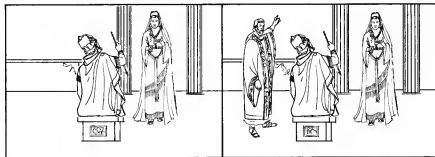
SCENE III

SCENE IV



SCENE V

SCENE VI



THE MOPPING OCEAN

When Mother mops, the kitchen floor
Is a blue sea from door to door.
Then we must stay in our chair boats
While all around brave Mother floats,
And tells us tales about the sea
Until she gets to Ann or me.
Then on she sails to the far wall
And out into the little hall.
Some day within a year or so,
When I have had more time to grow,
Mother shall sit and sew, and see
The mopping ocean sailed by—ME!

—Iris W. Schow.

"MY WORD OF HONOR"

My young friends, I have been asked what I mean by word of honor. I will tell you. Place me behind prison walls—walls of stone ever so high, ever so thick, reaching ever so far into the ground—there is a possibility that in some way or another I may be able to escape; but stand me on the floor and draw a chalk line around me and have me give my word of honor never to cross it. Can I get out of the circle? No, never! I'd die first!

—Karl G. Maeser.

Quoted from an address, "The Importance of Honor," given Sept. 30, 1959, by President Ernest L. Wilkinson at Brigham Young University.



It Takes Money To Run a Sunday School

The Sunday School pays its way.

The practice has been to collect ten cents from each ward or branch member within stakes sometime in September of each year. The First Presidency of the Church has approved and authorized this collection.

The Sunday School pays its own way. This applies to the Deseret Sunday School Union General Board as well as to each stake Sunday School board.

On or about July 12, the general secretary, Richard E. Folland, will mail to each stake superintendent the allotment for each ward or branch in the stake based upon ward membership for April, 1965.

The stake superintendent will send to each ward or branch superintendent the amount of this allotment. This collection is to be completed on Sunday, September 19, and sent to the stake superintendent on Monday, September 20. In the event that stake conference falls on September 19, the collection should be finished on September 26 and sent to the stake superintendent September 27.

Each stake superintendent will take 20% of the amount collected for expenses of the stake board and send 80% to General Secretary Richard E. Folland at 79 South State Street, Salt Lake City, Utah, 84111.

If this collection is properly organized and carried out, it will not be burdensome.

Some wards prefer to give envelopes to ward members. For those wards, if the envelopes are ordered over the ward bishop's signature, they will be furnished by the Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah, 84111; and the General Board will pay half the cost at \$.35 per hundred.

On December 31, 1964, there were 3,899 Sunday Schools in the stakes of the Church with 1,799,563 members.

Some wards prefer to take the entire amount from the ward budget fund. This is permissible provided it has the bishop's approval.

If the stake superintendency organizes this collection, gives each ward or branch its allotment to be collected, and plans its collection for September 19, this program will proceed smoothly. If it is allowed to drag, there will be no end to the confusion. —General Superintendent George R. Hill.

Library File Reference: Sunday Schools—Mormon—Local Leadership.

OUT IN A DESERT

(Our Cover)

We sing, in a popular LDS hymn, "Out in the desert they wander, hungry and helpless and cold." A desert is an unoccupied region. For many souls lacking spiritual qualities of the Gospel, a "desert" may not be in a dry, barren waste. It may be in a thriving metropolis or quiet village. It may be by a silver lake or bubbling stream. It may be on a towering, snow-capped mountain or sandy beach.

Wherever it is, it can be in the hearts of those who are not converted. They need the brotherhood of man as a coat to keep them warm. Those souls may resemble a Lamanite on a horse. Quite often they look just like you and me.

—Richard E. Scholle.

(For Course 5, lesson of July 4, "Indians Are Waiting for the Gospel"; and of general interest.)

The cover picture shows Rosie Brown, a Navaho Indian girl, riding her pony in Monument Valley, Utah.

Library File Reference: Utah—Desert.

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Does Stake Superintendency Preside?

Q. When members of the stake superintendency visit a ward Sunday School as official visitors, do they preside over that Sunday School in the same manner that a general authority presides at a stake quarterly conference?—Yakima Stake.

A. No. Members of the Stake Sunday School superintendency visit as auxiliary advisers. They do not preside.

Classroom Prayer

Q. Is it appropriate to open and close Sunday School classes with prayer? —Klamath Stake.

A. Yes. "The class may be opened with prayer. Here is an excellent opportunity to teach children the spirit and substance of prayer while giving actual praying experience."

"If the Sunday School is to be dismissed from classes, care should be taken that a closing prayer is given in each classroom."

If Sunday School is dismissed from a reassembly, these services

are closed with a benediction. In this event classes may also have closing prayer, according to a mutual agreement between superintendency and teachers. (See *The Sunday School Handbook 1964*, pages 33-35.)

Changing Class Assignments

Q. When a student has been assigned to a class, is his status fixed or may it be changed, if his personal traits or change in social or school environment indicate that he has been assigned to the wrong class? —Kearns Stake.

A. It is hoped that ward superintendents will exercise judgment and will make individual adjustments according to social standards as soon as necessity for such adjustments becomes evident. These changes are permitted and suggested by the *Handbook*. It is not required that the child remain with the same group until he reaches the adult classes. Individual adjustments throughout the year are recommended. (See *Handbook*, page 44.)

—General Superintendency.

For Aug. 1, 1965

Scriptures listed below should be recited in unison by students from Courses 9 and 15 during the Sunday School worship service of Aug. 1, 1965. These scriptures should be memorized during June and July.

COURSE 9:

(This verse may be used to substantiate the doctrine of baptism by complete immersion.)

"And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized."

—John 3:23.

COURSE 15:

(In these scriptures Luke foretells the restoration of Gospel.)

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

—Acts 3:19-21.

"IN REMEMBRANCE OF ME"

A beautiful poem by Christina Rossetti says, "When I am gone, my dearest, sing no sad songs for me . . . but if thou wilt remember. . ."

So often we voice that same lovely thought! A friend said to me the other day, "Remember me in your prayers." A mother leaves her children for a few hours, and admonishes them: "Remember all I have taught you." Dear ones are leaving our city, moving to a far place, and they say, "Remember us when we are gone." Perhaps childhood friends meet in later years, after long separation, and they say, "Remember when we did this together?"

Jesus had come to the final days of His great earthly mission. This was the only time He would live among men, teach them, and guide them.

It was the Feast of the Passover, and Jesus knew it would be His last supper with His beloved apostles. When the supper was over, Jesus talked with His

Twelve, telling of His great love for them, telling them that as He loved them, so His Father loved them, and so they should love one another.

He told them He was going back to His Father, and the work of the kingdom would be left in their hands. He took bread and broke it and passed it to each one. "This do," He said, "in remembrance of me." And he took the cup and passed it to them, saying again, "This do ye, as often as ye drink of it, in remembrance of me." (*I Corinthians 11:24, 25*.)

Jesus was leaving His apostles and disciples. And He said, as we would, lovingly, "When I am gone, remember me. Remember all I have taught you. Remember all we have done and shared and learned together. This do, in remembrance of me."

Is it too much to ask that for a few brief minutes each Sunday morning we do remember Him?

—Mabel Jones Gabbott.

JESUS LOVED PEOPLE

by Lowell L. Bennion

In the first article in this series, we noted that Jesus taught the Gospel to meet specific needs of His hearers, even as a physician adapts his treatment to the condition of his patient. The impact of the Saviour's words was further enhanced because many of His listeners felt His love for them.

The love of Christ is a common theme, so common that it is often overlooked or passed by lightly. But anyone who teaches the Gospel of Jesus Christ needs to increase his knowledge of and his capacity to live its most basic teaching. Without love, teachers in the Church are as "sounding brass or a tinkling cymbal."

The Meaning of Love

The word "love" is used freely and loosely. People love almost everything—food, clothes, movies, pets, mothers, and even the Lord, Himself. For our purpose, let us restrict love to a feeling we have for persons, substituting "like" for things.

Even with this delimitation, love covers a variety of human relationships: romance, friendship, family love, Christian love, to name only the most common. When Jesus describes love, He is not referring to all kinds. His was a special kind. A brief reference to several will make His type more meaningful. Romantic love, which receives so much emphasis in western civilization, has its upique values; under its spell, the world is far more beautiful than without it. The lover idealizes almost everything. He lives with hope and high expectation. Romantic love, in the absence of friendship and brotherly love, may also be fickle, selfish, possessive, mere infatuation based on physical attraction. Friendship is more stable and broadly based than romantic love. Real friends have many interests in common, delight in each other's personalities, feel loyalty, trust and respect, and share a sense of freedom and confidentiality. Family love varies in quality and character with each member of the family. In a child it may be a mixture of selfish and selfless feeling, whereas in a mother it may approximate divine love.

Jesus taught us to love one another as brothers. His kind of love is outgoing, centered in others; it is

a deep concern for the well-being and happiness of another human being. His love is impartial, intended for each and every person, even those we dislike, even our enemies.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (Matthew 5:43-45.)

It is only when we love our enemies that we can perhaps be sure that we have true Christian love, because this kind of love is not merited and need not be reciprocated to endure. Romantic and friendship types of love crave response and cultivation, but Christian love nourishes itself. It is the fruit of a loving heart, freely and spontaneously given whether the recipient is appreciative, responsive, deserving or not.

Jesus seemed to be especially compassionate towards the poor, the sinner, the afflicted, and the disadvantaged found in the multitudes who followed Him. He healed them and stilled their hunger for food and hope. Jesus said,

... They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. (Mark 2:17.)

... I came not to be ministered unto, but to minister. ... (Matthew 20:28.)

He began His ministry by quoting Isaiah,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. (Luke 4:18. See also Isaiah 61:1.)

And among His last words on the cross were those of comfort to a thief and forgiveness to those who crucified Him.



Painting by Carl Bloch.

Then there were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.
 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.
 —Matthew 20:13, 14.

He had little patience with self-righteousness or deception. Even beloved Peter felt the lash of the Saviour's remark: "Get thee behind me, Satan," because Peter had innocently sought to dissuade Jesus from His redeeming mission. (See *Matthew* 16:21-23.)

A teacher can be loving and at the same time firm, "Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (*Doctrine and Covenants* 121:43.)

Learning To Love Students

Question:

How can a teacher increase his love for students?

(1) A wise teacher, T. V. Smith, said, "Woe unto the neighbor of a man who loves his neighbor as himself, if he hates himself." The truth is, our treatment of others is a reflection of our feelings towards self. Teachers are human. If their own level of self-esteem is low, they are easily hurt and antagonized by their students. Teen-agers, who have not yet established their self-identity, who often have changeable and difficult relationships with others, illustrate this point. A teacher who would have love to give, must first accept himself, enjoy life, live it productively and creatively—be a spring full to overflowing or "a tree full with blossoms in the spring."

(2) The Nephites achieved a state of peace for two hundred years "because of the love of God which did dwell in the hearts of people." (*4 Nephi* 1:15.) Each of us who teaches the Gospel might examine his own love of God. Is it large enough to encompass all of the Father's children, and all of their doings in the classroom?

(3) The sacramental prayer encourages us to always remember Jesus, to take His name upon us, to keep His commandments that we might have His spirit to be with us—the Spirit of love—our deepest need in teaching His Gospel.

Library File Reference: Teachers and teaching.

Love in Teaching

How can a teacher show love for his students? He must look into his own heart and judge his feeling for others. How interested are we in others? How much compassion do we feel for each person in the class, particularly for the nonconformist, the disturber, the indifferent, "the enemy" to our success as a teacher?

Jesus was not judgmental. In other words, He understood people instead of judging them: "Go thy way and sin no more" — "Thy faith hath made thee whole." "Thy sins be forgiven thee."

He taught us to "judge not, that ye be not judged." The loving teacher, like the Master, sees good in each student and builds on that strength. He doesn't divide his class into categories such as good and bad. Each student is interesting, a challenge, likeable for some reason, lovable without any reason.

The Saviour's way was not always gentle and kind. On occasion He talked sharply and critically.

The Lord Is My Rock

Senior Sunday School Hymn for the Month of August



HYMN: "O Thou Rock of Our Salvation"; author, Joseph L. Townsend; composer, William Clayson; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 130.

David was known as "the sweet psalmist of Israel." He is positively credited with the authorship of 73 of the psalms in the Old Testament. These writings constitute the most exalted and elevated poetry found in literature.

An additional psalm, a beautiful one, is recorded in *II Samuel*:

And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul. And he said, The Lord is my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust; he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. . . . The Lord liveth; and blessed be my rock; and exalted be the God of the rock of my salvation. (II Samuel 22:1-3, 47.)

With this sublime poetry in mind, our own friend and brother, Joseph L. Townsend, druggist and mercantile businessman in Payson, Utah, wrote the hymn which we now practise. As we thumb through our hymnbook, we find that he has written a large number of hymns, all of which are in our common repertoire and often used because of their splendid quality.

William Clayson, the composer, wrote music to six of Brother Townsend's hymns. He came from Irchester Branch of the Church in England and settled in Payson, Utah, where he became associated

with Brother Townsend in the production of new hymns for the Latter-day Saints. Both were trained men, as the high quality of their work clearly shows.

The author clearly had in mind that it is Jesus, the Christ, who is the author and rock of our salvation. Paul said: "And being made perfect, he became the author of eternal salvation unto all them that obey him." (*Hebrews* 5:9.) And to the Corinthians he wrote: ". . . [Our Fathers] drank of that spiritual Rock that followed them: and that Rock was Christ." (*I Corinthians* 10:4.)

To the Chorister and Organist:

This hymn is well known among us. Would we care to know it a little better? Can the organist play it from memory? Can the chorister give us the opening words of each of the four stanzas? Can our people sing as much as the first stanza without the book? Can they do it confidently? Can the chorister keep the tempo steady? Can the chorister strike very close to the recommended tempo of 84 beats per minute? Have you tried doing this in preparation meeting and had someone else check your performance with a metronome or the second-hand of a watch? In this latter area, much improvement is in order.

Excellence is achieved gradually through faithful attendance to many details. However, striving for excellence is sometimes undertaken in a rather negative attitude, that is, in being critical of non-essentials and driving others into a

nervous performance. Such procedure is sometimes cloaked with the expression of "perfectionism"—but the procedure is not enjoyed, and the desired results are not attained.

The better, more positive way is to maintain a happy procedure. We let people sing a whole stanza without interrupting them. We are polite, considerate, and we present our case for the desired improvements in such an optimistic spirit that everyone is pleased and will become happy and eager in the project of striving for excellence.

It is obviously not easy to be a perfect leader of congregational singing, nor to be a perfect organist, nor a perfect Saint. But we are on our way. Keep in mind, "every day the prospect's fairer, while we're battling for the truth."

—Alexander Schreiner.

August Sacrament Gems

SENIOR SUNDAY SCHOOL

" . . . If ye do always remember me ye shall have my Spirit to be with you."¹

¹3 Nephi 18:7.

JUNIOR SUNDAY SCHOOL

Jesus said: ". . . My house is the house of prayer. . . ."²

²Luke 19:46.

IT BEGAN IN 1877

On July 11, 1877, a circular signed by President Brigham Young and his counselors, John W. Young and Daniel H. Wells, read as follows:

"In order that children may have the opportunity to partake of the sacrament, and be taught the value and importance of that ordinance, we desire the bishops and their counselors in the various wards to administer the sacrament every Sunday morning in the Sunday Schools."

Junior Sunday School Hymn for the Month of August

HYMN: "Jesus Is Our Loving Friend"; author Anna Johnson; composer, Alexander Schreiner; *The Children Sing*, No. 21.

As we teach this hymn, we might choose to begin by telling the children that it makes no difference whether we are young or old, each one of us is seeking for happiness. In Junior Sunday School classes, we teach that Jesus is the Lord of this earth and that He wants us to be happy. We also teach that He wants us to be happy not only in this life, but also in the life to come, and that life lasts through all eternity.

Because the Saviour loves each one of us very much, He came to earth to teach us how to live, so that we might have the opportunity of finding this lasting joy and happiness we all desire. So just as the words of this hymn tell us, Jesus is indeed our loving friend. These are the thoughts we might begin with as we introduce this hymn to the children.

To the Chorister:

In Senior Sunday School the congregation have hymnbooks so they can follow the words and melody. But very few children in

Junior Sunday School can read well enough to understand the words, and they certainly are not able to follow the melodic line of the hymns they are taught. Thus, it is useless to let children hold copies of *The Children Sing*. In fact holding books creates problems that detract from the sweet reverence of the worship service.

To teach children a new hymn, it is important that the chorister introduce it by singing it to them. This keeps the words and music together. A number of studies have revealed that children learn new songs much faster if both words and music are presented to them at the same time, rather than separating them by having the words repeated over and over in an effort to memorize them.

As we teach this hymn, we should direct with the interval beat pattern so that we help young children to know which way their voices should move. When we use this beat pattern, as the melody moves up or down, the hand also moves up or down; or if tones are repeated, then the hand stays in the same position. This way we are able to indicate the direction

of the melody. This method has a lot of meaning for children, because it also tells them when to move from one tone to another; and this gives them a feeling of security.

"Jesus Is Our Loving Friend" has an appealing melody and rhythm and will be learned very quickly. The words with their sweet simplicity certainly contain an important message for all of us. This selection will also support the teachings given in Unit II of the *Family Home Evening Manual*.

To the Organist:

The chorister will probably find it desirable to teach this hymn without accompaniment until children are quite familiar with it. When accompaniment is added, it should be played softly to avoid drowning out the light, sweet voices of the children.

Few of us, as organists, realize just how important our calling is. Children are greatly influenced by the type of music they hear, and we are the ones who provide the setting for the worship service. We have it in our power to add so very much to the desired reverence of the meeting by the appropriateness of the music we select. The prelude we choose can mar the setting for the Sunday School service if it is played too fast or too slow. To avoid this, we need to think about the music we are playing and the purpose for which we are playing it; this will help us feel and achieve the mood we desire.

If we follow the instrumental music recommended on page 8 of *A Guide for Choristers and Organists in Junior Sunday School*, published in 1962, we will have no difficulty in selecting music that will be appropriate.

—Edith M. Nash.

Organ Music To Accompany August Sacrament Gems

Andante

Robert M. Cundick

The image shows two systems of musical notation for organ accompaniment. Each system consists of a treble clef staff and a bass clef staff. The music is in 3/4 time and features a simple, flowing melody in the treble staff with a supporting bass line in the bass staff. The first system ends with a fermata over the final note, and the second system continues the piece with similar phrasing.

Church Music Brings Us Closer to God

by Robert M. Cundick*

Since music constitutes a large and important part of our Church services, it is essential that its function and purpose be clearly understood.

Music during the services centers around hymn singing. And the singing of hymns presents opportunities for all members of the congregation to participate actively in the services.

The musician's function is to make this singing as rewarding as possible for the congregation through careful selection of appropriate hymns, agreeable tempos, and faultless playing and directing.

This means that adequate preparation is essential for all faithful Church musicians. The Lord, as well as the congregation, deserves our finest efforts.

Let us always practice our music for each succeeding service with care. No musician ever becomes so competent that further improvement cannot be made. If we are to do our best, it is important that

*During General Conference of the Church last April, Brother Robert M. Cundick was appointed "Tabernacle organist," succeeding Brother Frank W. Asper. Brother Cundick is a member of the Deseret Sunday School Union General Board. He is also an assistant professor of music at Brigham Young University. He has served as Hyde Park Chapel organist in London. He obtained his B.F.A., M.F.A., and Ph.D. degrees from the University of Utah. His wife is the former Charlotte Clark. They have five children, three boys and two girls.



The musician's function is to make music rewarding for all through careful selection of sacred music and through practiced performance. Sister Eva Mae Bettridge has been organist of North 17th Ward (Salt Lake City) for 18 years.

we always select music well within the limits of our capabilities.

Church hymns have but one purpose, to bring us closer to our Father in heaven. In addition to perfect performance, the ward organist helps to accomplish this purpose by selecting prelude and postlude music which is conducive to reverence and worship. Thus religious music generally provides a proper background for worship rather than being the focus of attention in the services.

Music then is a means to worship rather than being an end in itself or for musical enjoyment alone. While this enjoyment does occur, it is a secondary rather than a prime purpose for the music. This means that musicians need to avoid music which calls attention to itself by its concert qualities. Church services are not a place for indulging in displays of musical techniques.

Let us also guard against music that has associations foreign to the Church. This includes all music which possesses words or stories that are irreligious in intent. One might argue that such music, considered apart from its words or stories, could be most appropriate; but, in fact, there is the ever-present danger that the listener will

find his thoughts drawn away from worship by these extra-musical associations. The clear distinction made by the great composers of the past between their sacred and secular styles of composition is most apparent to even the casual listener.

Since music in the Church is only justified inasmuch as it enhances our worship, it is apparent that it must not be displeasing to the congregation. This forms a major source of contention in those cases where the Church musician's musical standards are much higher than those of the congregation.

In such cases the musician should exercise proper restraint and judgment in gently leading the congregation to an ever deepening knowledge of meaningful music. If the worshiper becomes irritated by the music, the musician has failed in his purpose.

With a constant attitude of prayer and humility and an unselfish dedication to reverence and excellence, our Latter-day Saint musicians will triumph in the challenge of providing appropriate music for their creator. Music's contribution to the Church service is of inestimable worth, and the rewards of our musicians are correspondingly great.

THE HISTORY OF FAMILY HOME EVENING

by General Superintendent George R. Hill

The most frequent reference in sermons and writings of presidents of the Church concerns itself with religious training of children in the home. President Brigham Young set a wonderful example in this regard. Promptly at seven o'clock each evening, no matter how pressing other business might be, he rang a bell three times for his families to assemble for family prayer in the Lion House. This was followed by singing and a discussion of a variety of religious topics by the children, with frequently a mother's or his own comment.

From two to five times a year, in his column "Editorial Thoughts" in *The Juvenile Instructor*, from its first publication in 1866, General Superintendent George Q. Cannon dwelt on the problem closest to his heart, the faith of our precious children and its development in the home and in Sunday School.

The parents' class in Sunday School, organized Church-wide in 1906 after experiments in Weber Stake, was primarily to show parents what to teach and how to teach boys and girls in the home, supplemented by their teaching in Sunday School.

With the appointment of David O. McKay and Stephen L. Richards to the general board of the Sunday School, parents' class work in the training of children at home as well as in Sunday School was intensified. *The Juvenile Instructor* from 1906 till 1928 is replete with suggestions, helps, and special articles along this line.

On April 27, 1915, a letter was written to presidents of stakes, bishops, and parents in Zion signed by President Joseph F. Smith, who was also General Superintendent of the Deseret Sunday School Union, and by his counselors, formally establishing "Family Home Evening." After quoting the Doctrine and Covenants 68:25-28, they said: "These revelations apply with great force to the Latter-day Saints, and it is required of fathers and mothers in this Church that these commandments shall be taught and applied in their homes.

"To this end we advise and urge the inauguration of a 'Home Evening' throughout the Church, at which time fathers and mothers may gather their

boys and girls about them in the home and teach them the word of the Lord. . . .

"We further request that all the officers of the auxiliary organizations throughout the Church support this movement and encourage the young people to remain at home that evening, and use their energies in making it instructive, profitable, and interesting."

In 1946 the scope of "Family Home Evening" was broadened, hopefully to bring in more families, under the caption, "The Family Hour," which all auxiliary boards and stake and ward priesthood authorities are supporting.

The parents' class in Sunday School was interrupted when the Priesthood Sunday School came into being in 1928. The plan of conducting priesthood meeting in connection with Sunday School was discontinued January 1, 1938.

Under the inspiration of Superintendent Milton Bennion the parents' class was again activated in 1949 under the caption, "Family Relations Department." In 1950 this department studied the manual, *Parent and Child*. In 1956-1957 the *Parent and Youth* manual showed the way for parents to direct religious education problems in the home. We hope every Sunday School throughout the Church is offering these courses.

The Instructor, which should be in every home, is aiding the "Family Home Evening" program with supplementary articles, pictures, visual aids, and songs to assist the busy father and mother with concrete suggestions.

President McKay has written, "God is guiding this Church. Be true to it. Be true to your families, loyal to them. Protect your children. Guide them, not arbitrarily, but through the kind example of a father, a loving mother, and so contribute to the strength of the Church by magnifying your priesthood in your home and in your lives."

"Train up a child in the way he should go," said the wise Solomon, "and when he is old, he will not depart from it." (*Proverbs* 22:6.)

Library File Reference: Family Home Evening.

A Visit to Temple Square

by Wallace G. Bennett

"Where are the plates from which the Book of Mormon was translated?" "Can we see them?" "How is your president chosen?" "How do you prepare your young people for missionary service?" "How is your Church financed?" "How do you get your people so active and involved in church work?" "What is that tree over there?" "Can we go into the temple?" "How many Mormons are there?" "Can you help me find a Mormon Church in my home town?"

These are a few of the invariably courteous questions asked of guides on Temple Square in Salt Lake City, where The Church of Jesus Christ of Latter-day Saints has one of its greatest missionary opportunities. The influence of the information, goodwill, and inspiration which are disseminated here is felt throughout the city—and throughout the world. Many people have told missionaries at their doors that they first learned about Mormonism on Temple Square.

The opportunity to serve as a guide in the Temple Square Mission is one long hoped for, humbling and inspiring as it unfolds, and always to be cherished. We learn much in exchange from people who come there; we love to bear testimony regularly to the truthfulness of the work.

The Temple Square Mission is presided over by Elder Richard L. Evans, with Elder Marion D. Hanks and Elder Robert McKay serving as counselors, and Elder Russell Harris as coordinator. Within the policies and instructions established by these brethren, guides are given wide latitude to present the message of the Restored Gospel of Jesus Christ, the mission of the Church, and the significance of the historical and interesting buildings and monuments of Temple Square as they see fit. A guided tour begins every 20 minutes throughout the day in the summer; every 30 minutes each day during the remainder of the year, and lasts one hour. Over one million visitors come to Temple Square each year, most of them between June and September. There

are 108 regular guides now serving throughout the year; about 200 guides are needed during the summer months.

First stop on the tour is the Seagull Monument. Here we tell the story of how God sent seagulls in the spring of 1848 to save the crops of the anxious pioneers from crickets. We explain that this incident illustrates that God hears and answers the prayers of those who seek Him in faith. We quote the inscription on the north side of the Monument which reads, "Erected in grateful remembrance of the mercy of God to the Mormon Pioneers."

The monument to the handcart pioneers, showing a pioneer family in the 1850's wearily but heroically pulling and pushing a handcart, is also explained. These handcart pioneers trudged 10 to 15 miles a day on their 1,300-mile trek to the Salt Lake Valley. Visitors often wonder aloud how the people did it. I have a particularly reverent feeling toward what this monument represents whenever I return from a business trip to either the east coast—five hours by jet plane; or California—1½ hours by jet.

The Assembly Hall is next. Here the guide introduces himself, and visitors are invited to introduce themselves if the crowd is not too large. Size of the crowd varies from one or two people to several hundred. In one group were two families from the same Texas city who had never met. Visitors come from all over the United States and often from other countries. In the Assembly Hall we explain the significance of the proper name of the Church, something about the restoration of the Gospel, and why we are called Mormons. Questions are invited.

Many people come to Salt Lake City to visit the Tabernacle. Sitting in that historic structure, listening to the pin dropping and other parts of the acoustical demonstration; hearing the recording of the Tabernacle Choir and organ; and observing the many outstanding features of the unique building, are among the highlights of the tour. Many visitors have heard broadcasts of the Tabernacle Choir or heard its concerts when the famed group has been on tour. Many visitors come back for the daily organ recital.

(For Course 7, lesson of August 22, "Buildings on Temple Square"; for Course 11, lesson of August 29, "A Visit to Temple Square"; and of general interest.)



◀ *First stop on the tour is the Seagull Monument. Here we tell the story of how God sent seagulls in the spring of 1848 to save the crops of the pioneers from crickets.*

During summer months guests at these recitals number thousands daily. A favorite Mormon hymn is included on each recital program.

We tell our visitors in the Tabernacle the history of the building and the organ. Frequently we have the chance to discuss distinctive features of the Church program such as missionary work and the welfare program. After one welfare discussion, a visitor told the group he was from Sacramento, California, and was familiar with the help the welfare program had given to residents of that area after severe floods there several years ago.

Standing by the temple, the group is told what members are required to do in order to enter that sacred building, and briefly something about the ordinances which take place there. Many recent visitors have been through the Los Angeles or Oakland Temple, prior to dedication, and some are familiar with other temples. People who are genuinely in love are intrigued by the thought that a church would offer its members eternal marriage, as stated in the ceremony performed in any of its temples.

Tours end in the "Presidents' Room" of the Bureau-Museum, where hang pictures of the nine men who have presided over the Church in this dispensation. Here we tell how the Church began and bear testimony of its truthfulness. Literature is distributed and often people buy a Book of Mormon. Individual questions are answered. "I know what you say is true," a woman said one day, as she accepted some literature.

During this short visit to Temple Square, we have not stopped at every spot we normally visit, nor covered all the points in our presentation. Each guide's presentation is different. But we hope you see why going there each week is a highlight of our schedule, which we look forward to eagerly and appreciate immensely.

Library File Reference: Temple Square.

A PRACTICAL RELIGION

by Gordon T. Allred*

A century has now passed since President Lorenzo Snow launched a series of co-operative enterprises which marked the beginning of home industry for the Latter-day Saints. Included in the undertaking was a tannery, woolen mill, a dairy and cattle herds, factories for the manufacturing of hats, pottery, brooms, brushes, and molasses plus facilities for wood burning and planing. Shingle and saw mills were established, along with blacksmith, furniture and tailoring operations, a wagon and carriage repair shop, and a cotton farm. "Many of our young men and boys are now learning trades," President Snow stated with justifiable pride, "their parents being highly pleased that they are being furnished employment at home rather than going abroad, subject to contracting bad habits and morals."

This noteworthy accomplishment of Lorenzo Snow and his brethren is typical of the realistic and practical approach to life which has characterized the Saints ever since they drained swamplands to build Nauvoo, the Beautiful, then later struggled to make the desert "blossom as the rose."

Today the Church administers a vast welfare program for the "temporal care" of its needy, engages in important business undertakings, preaches physical health through the "Word of Wisdom," and through its MIA conducts the finest social and cultural program for young people the world has known.

Because of its success, however, the Church's attitude toward practical day-to-day living has been distorted by some people who accuse Mormons of being "too materially minded." The accusation, however, is not universal. In contrast are claims from certain quarters that we are "too other-worldly." As a Protestant minister once commented, "You Mormons are always worrying about getting blessings in the next life, talking about getting to the highest glory, becoming gods, and all that sort of thing."

(For Course 13, lesson of August 22, "Practical Religion"; for Course 17, lesson of August 29, "The Church—Its Nature and Place"; for Course 26, lessons of July 19 and 25, "Religion and Life"; for Course 29, lesson of August 29, "Why Is Man Here?" and of general interest.)

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Thus it would seem at times that "we can't win for losing," that the only way to satisfy all our critics is to become both impractical and near-sighted. To members who live and study our religion, however, such comments from either extreme are not very disturbing. For, in reality, the Gospel of Jesus Christ is a harmonious blending of the so-called temporal and the spiritual. The view is well summarized in a statement attributed to Count Leo Tolstoi, the great Russian author, statesman, and philosopher, as made to a former U. S. Foreign Minister to Russia:

*The Mormon people teach . . . not only of Heaven and its attendant glories, but how to live so that their social and economic relations with each other are placed on a sound basis. If the people follow the teachings of this Church, nothing can stop their progress—it will be limitless.**

Properly understood, the Gospel cannot actually be dissected into the practical here-and-now on the one hand and some remote idealized future on the other. The Lord has, in fact, informed us that "all things unto me are spiritual, and not at any time have I given unto you a law which was temporal." (Doctrine and Covenants 29:34.) We are living in the midst of eternity at this very moment. Nevertheless, Mormon doctrine cannot escape practicality because it teaches that we are now the result of an unending sequence of thoughts, choices, and actions extending into our premortal existence. Conversely, what we do now will affect our future, be it a minute hence or an eon.

Let us briefly consider the whole matter in relationship to our loftiest eternal goal. "As man now is, God once was. As God now is, man may become."³ This inspired utterance by President Lorenzo Snow summarizes the most important knowledge ever imparted regarding man's ultimate possibilities. And strange though it may sound to some, this objective, seemingly so remote and profound, may well have greater impact on our practical daily actions than anything else.

Consider in the most general terms what man must learn and do actually to become a god. Dr. Nels Nelson has stated it this way:

To know God is to have adequate notions of His personality, in say, five different aspects: physically, intellectually, socially, morally, and spiritually. . . .

If a man would have the noblest ideal of God's physical personality let him master all that is known of physiology and hygiene—and conform his own life

¹Preston Nibley, *The Presidents of The Church*; Deseret Book Company, Salt Lake City, Utah, 1941; page 194.

²LeGrand Richards, *A Marvelous Work and a Wonder*; Deseret Book Company, Salt Lake City, Utah, 1950; pages 435, 436.

³Preston Nibley, *The Presidents of The Church*; Deseret Book Company, Salt Lake City, Utah, 1941; page 179.

thereto; if he would realize His intellectual personality let him become familiar with the elements of intellect in man, then calculate what must be the Intellect that could create and control a solar system, with all the myriad forms of life and being therein manifested; if he would know God's social personality, let him study sociology, determine what qualities in man lead to love and harmony: in the home, in the state, in the nation, in the world—and then consider that God has so mastered these laws that heaven (ideal social harmony) is His eternal habitat; and so of God's moral and spiritual personalities: to the extent that man discovers and lives moral and spiritual law—to that extent he will know God.⁴

It can clearly be seen that Latter-day Saints do not believe it is sufficient merely to be baptized, and then sit back and talk theory. Nor is the teaching of some churches satisfactory which states in effect

⁴Nels L. Nelson, *Scientific Aspects of Mormonism*; C. P. Putnam's Sons, New York, N.Y., 1904; page 19.

that, "Yesterday I was a sinner, but today I am saved." No. For members of the Church salvation is an unending climb upward, not a static condition which is nothing more than damnation.

In the light of our doctrine regarding man's eternal potential and opportunities, the immediate "practical" goals, whatever they may be—planning for the right food at the right time, for the morning to come, scheduling our studies and working at them diligently, preparing for emergencies, for times of fun and relaxation, for vocations, for retirement—all take on a new luster, greater significance. Why? Because they are now viewed in context—not as fragments, but rather in their relationship to the whole eternal program. Our labors of today, call them spiritual or temporal, are stepping-stones to the great life ahead.

Library File Reference: Mormon and Mormonism.

Dualistic Doctrines

(Jesus Christ's vs. Satan's)

Foreordination

Fore—A prefix denoting *before*, either in position or time; *beforehand*; as, *foreordain*.

Ordain—(v.t.) 1. To establish by appointment, decree, or law. 2. (*Ecclesiastical*) To invest with ministerial functions.

Foreordain—(v.t.) To appoint in advance; to ordain beforehand.

"The doctrine of foreordination, or election as it is also called, appears to me to be set forth in scripture for the purpose of showing us that God acts independently of human advice to bring about His objectives and carry out His plans for the benefit of all."¹

The Prophet Joseph Smith said, "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was."²

(For Course 29, lessons of August 1 and October 10. "Road to Salvation and Exaltation" and "Predestination and Foreordination"; of general interest to Courses 13 and 17, and to support Family Home Evening lesson No. 13.)

¹J. M. Sjödash, Church Historian's Office, as quoted in James E. Talmage, *Articles of Faith*; The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, 1949; page 490, appendix 10:2.

²See Joseph Smith, *Documentary History of The Church of Jesus Christ of Latter-day Saints*, Volume VI; Deseret News, Salt Lake City, Utah, 1912; page 364.

Predestination

Pre—A prefix denoting *before in time*; *previously* or *previous*.

Destine—(v.t.) To decree beforehand, as by divine will; to predetermine; often, to be fated, doomed; as, a plan *destined* to fail.

Predestination—(n) The act of determining beforehand; the state of being determined beforehand.

The majority of Christians do not fully accept this dogma. What most people mean when they mention this tenet is foreordination because they discuss "election or divine choice of individuals and nations." This precept became popular in the Graeco-Roman world, which began its downfall during the second century before Christ. Theologians taught that God had arbitrarily chosen some men and angels for eternal life and had left the rest to perish. This teaching was also expanded by Augustine during the fourth century; and later, in the sixteenth century, it was more fully developed by John Calvin.

The important point to remember is that predestination denies men their free agency or the right to choose. During our preexistence it was Satan who authored a plan whereby all men would be saved whether they desired salvation or not. —R. E. S.

Library File Reference: Free agency.

"HE THAT TAKES MEDICINE AND
NEGLECTS TO DIET WASTES THE
SKILL OF HIS DOCTORS"

—CHINESE PROVERB.

MORE LIFE TO YOUR YEARS

by Burl Shephard




Photo by H. Armstrong Roberts.

"About 15 percent of our total population are 65 years old or older. This is in fact a great national resource of understanding, strength, and skill that society has not learned how to utilize efficiently. . . . We need more citizens with the vitality of such men as Robert Frost, Winston Churchill, Konrad Adenauer, and Harry Emerson Fosdick. In 1960, those of 65 and over numbered about 17,000,000, five times as many as in 1900. The forecast for 1980 is 24,500,000."¹

So states the Public Affairs Committee in a pamphlet entitled, "Food Hints for Mature People."

People have to have reasons for changing a habit. Therefore, if we are going to become more interested in our food habits, we must learn not only reasons for change, but how to make intelligent changes for the better.

Reasons for Changing Poor Habits

1. Good health or a poor general physical condition is not usually a sudden result but a cumulative one involving years of habit.

2. ". . . Recent studies by the U. S. Department of Agriculture and other agencies show that large numbers of Americans have deficient diets.

"Many are overfed and undernourished at the same time because their diet is high in quantity and low in quality. The bread-meat-potato-cake diet is still their main fare. Omitted items are nutritionally rich milk and milk products, vegetables and fruits, particularly the leafy green and yellow vegetables and citrus fruits."²

3. "Whether 6 months, 6 years, or 60 years old, each person needs something from each [food] group regularly . . ."; and ". . . at any age, and whether we eat at home, boarding house, lunch counter, or deluxe restaurant, our daily food should be drawn from meat, milk, breads (including cereals), vegetables, and fruits."³

4. One-half of the men in the United States over 35 years of age are more than 10% overweight.⁴ This is a recognized health-hazard, an associated factor in the development of many diseases, and in most cases a result of overeating.

5. Speaking of people who by nature do not have a rugged constitution, Dr. Sara M. Jordan says: "Certain measures such as improved diet, regular exercise and supplementary vitamins often raise the level of energy in these people and change what is

¹(For Course 25, Lessons of August on "Healthful Living," "Physical and Mental Health," "Physical Well-being," and "Being Reasonable about Food"; and of general interest.)

²"Food Hints for Mature People," by Charles Glen King and George Britt; Public Affairs Pamphlets, 22 E. 38th St., New York, N.Y., 10016, 1962; pages 5 and 3. Quoted by permission.

³"Your Family's Health," by Stella B. Applebaum; Public Affairs Pamphlets, 22 East 38th St., New York, N.Y., 10016, 1958; page 22.

⁴"Food Hints for Mature People," page 23.
⁵Clement G. Martin, M.D., *How to Live to Be 100*; Frederick Fell, New York, N.Y., 1963; page 96.

known as congenital weakness ('born that way') to much greater endurance and enjoyment of life. Often their diet is too low in the protein elements, and larger portions of meat, eggs, milk, and cheese, together with the regular intake of a high potency vitamin, may change the whole picture of life for them." And on the subject of vitamins she maintains, "... It has become increasingly evident to most of us that supplementary vitamins also have their place in the protection and promotion of health and energy." To the elderly she positively states, "If you lived in my house you would also be served a supplementary vitamin with breakfast."⁶

6. The well-known food chemist, Dr. Henry C. Sherman, after many dietary experiments concluded: "It may be regarded as established beyond any reasonable doubt that starting with a diet which is already clearly adequate, it may still be possible to induce a very significant improvement in longevity by enriching the diet in certain of its chemical elements."⁷

Learning To Make Intelligent Choices

It is interesting and enlightening to note that to ensure a better selection of these vital "chemical elements" (vitamins, minerals, proteins), Dr. Sherman, in his book, *The Nutritional Improvement of Life*,⁸ prefers a detailed analysis of our "daily desirables" in food. He highlights protein content of these foods to indicate that a heavy meat diet may not be necessary:

1. *Grain products*—still considered the "staff of life" because they are used in larger quantity than any other food in the daily diets of most people. These are valuable sources of protein, minerals, and vitamins, depending "upon how they have been milled and otherwise processed." The outer layers of the grain and the germ contain most of the minerals and vitamins and its highest quality protein. "Enriched" flour and bread, or 'restored' breakfast cereals have received back through the enrichment program a significant part but not all of the mineral and vitamin values previously lost in the milling process; but the supplementary protein value is not restored."⁹

2. *Mature legumes and nuts*—peas, beans, nuts, nut butters—important sources of protein and B vitamins. Soybeans and peanuts rank with meat proteins in nutritive value.

3. *Potatoes and sweet potatoes*—whose protein content, while small in amount, is rated high in

nutritive value in mixed diets. Sweet potatoes are also rich in vitamin A; white potatoes supply vitamin C.

4. *Green and yellow vegetables (including salad greens)*—high in vitamins and minerals.

5. *Citrus fruits and tomatoes*—famous for their high vitamin C content. In addition, oranges and grapefruit stimulate appetite, help the body maintain its alkaline reserve, and are advantageous in the body's use of calcium.

6. *Other fruits and vegetables*—important for vitamins and minerals.

7. *Milk and milk products (except butter)*—outstanding sources of calcium, riboflavin (vitamin B²)—the two nutrients in which our diets most often need enrichment; and of excellent protein quality.

Easing the Burden

Dr. Sherman prefaces the remaining three food groups with this observation: "If a person, a family, or a country uses the above seven food groups each up to the full extent that is advantageous, it will follow that the troublesome problems presented by the remaining three food groups will be greatly eased."¹⁰

8. *Meat, fish, poultry, and eggs*—excellent quality and popular protein foods; high in cost. Because of the cost factor, because other foods "pretty well cover the protein requirement," and because government tables indicate that the average consumption of protein foods is well above the recommended daily allowances of the Food and Nutrition Board of the National Research Council, Dr. Sherman feels that we might be better off "physiologically and psychologically" to place greater emphasis on other foods as combined sources of protein and other vital nutrients.

9. *Fats*—generally consumed at high levels in the United States.

10. *Sugar*—with consumption estimated at about 100 pounds per person per year. The newer knowledge of nutrition points up the need of substituting more fruit for concentrated but nutritionally one-sided sugar, rich desserts, and confections.

Planning a Health Program

It would not be difficult to amplify the above with quotes from many nutritionists to help us add "more years to life—and more life to years." But it is pretty obvious that if we are to achieve this result, we must become sincerely concerned about our daily needs and then *plan a health program to get them all in.*

(Concluded on following page.)

⁶Sara M. Jordan, M.D., *Health and Happiness*; The Devin-Adair Company, New York, N.Y., 1922; pages 30, 141, 64.

⁷As reported in "Food Hints for Mature People," page 6.

⁸Henry C. Sherman, *The Nutritional Improvement of Life*; Columbia University Press, New York, N.Y., 1950; pages 130-139.

⁹Sherman, *The Nutritional Improvement of Life*; page 132.

¹⁰Sherman, *The Nutritional Improvement of Life*, page 137.

MORE LIFE TO YOUR YEARS (Concluded from preceding page.)

"The competence of healthy, older people," says science, "is in many ways a matter of nutrition."¹⁰ This is borne out by recent studies among the elderly¹¹ which reveal a common lack of variety in daily menus and too little use of meat, milk, and the desirable fruits and vegetables. The trend to excess weight among them would seem to indicate too great a leaning upon the carbohydrate foods (breads, cereals, cakes, and other sweets) to satisfy hunger. General boredom and lack of activity among them would also lead to overweight. We pass along both advice and example to this age group which could easily be adapted to people of all ages:¹²

Food Hints for the Plan

"—Since health rests in part on a foundation of interest in life and the desire to live, the first item is to keep your interests sharp and expanding, alert to new ideas and new activities.

"—Take a critical look at your favorite foods, those you select oftenest and most plentifully, and ask if your judgment approves. If you know you should change, have you the nerve and will to do it . . . to eat less of some and more of others?

"—Make a slight cut in total food intake if you are overweight. Fewer or smaller quantities of 'heavy' desserts (those made chiefly of sugar and fats) may well be considered first—other desserts can taste good, too. . . . Sedentary life requires much less energy than an active life, often about 50 percent of the requirement for a person doing very hard work such as digging or logging.

"— . . . Everyday exercise is best for maintaining both tone and appetite, but it need not lead to overeating. Try more walking.

"—Drink more water. It helps make your stomach comfortable, makes it easier to eat less, and promotes good digestion and body functions. Fruit juice and soups help in the same way, but with more nutrients. . . .

"—Drink plenty of fruit juice or tomato juice, and enjoy fresh, canned, or frozen fruits. If mild laxative action is needed, try prunes or prune juice.

"—Eat plenty of fresh, frozen, or canned fruits and vegetables, including berries, melons, broccoli, tomatoes, green peppers, green peas, etc.—generally at least four servings per day, with emphasis on dark-green or deep-yellow vegetables and citrus fruits or juices. Moderate quantities of potatoes, sweet potatoes, turnips, and beets are all right, too, but not to the exclusion of other types of vegetables.

"—Eat plenty of lean meat, poultry, fish, and

cheese; some liver is also good—preferably 'young beef' because of its tenderness and flavor. These are rich sources of minerals and vitamins as well as excellent for protein quality.

"—Particularly if overweight or of sedentary habits, go easy on fats, fried foods, cream sauces, and gravies; similarly, on sweets, pies, cakes, and candy. . . .

"—Eat about the same amount at each meal, including an ample breakfast. Eat at regular times, normally about four to five hours apart, with meals properly served even if you live alone—but do not 'stuff.' If you feel better when using light snacks, cut down on quantities and select nutritious foods."

A Tribute to the Exemplary

Among those who have realized "life to their years" there have been many crusaders in the field of nutrition; among them our 91-year-old Sister Leah D. Widtsoe, wife of the late Dr. John A. Widtsoe, of the Council of the Twelve, and mother of seven children. Elder and Sister Widtsoe coauthored the book, *The Word of Wisdom*, which, when first published, was used as a Melchizedek Priesthood course of study. Sister Widtsoe also published a book of recipes entitled *How To Be Well*, now out of print. It is her desire to revise both books. The theme of her life's dedication to better food habits may be summed up in this quotation from her unpublished writings:

It is a noble thing to help those who are ill and suffering, while trying to restore their health; but it is far nobler to teach one or a thousand how to build and maintain health so that suffering and disease may be prevented.

And Sister Widtsoe cherishes the same lofty reasons for living healthfully as any other public-spirited individual, realizing the truth of President John F. Kennedy's statement that physical fitness is "the basis for all other forms of excellence." The keynote of her life for many years has been taken from this dynamic statement of George Bernard Shaw:

I am of the opinion that my life belongs to the whole community, and so long as I live it is my privilege to do for it whatsoever I can. I want to be thoroughly used up when I die, for the harder I work the more I live! I rejoice in life for its own sake! Life is no "brief candle" to me, but a sort of splendid torch! which I've gotten hold of for a moment, and I want to make it burn as brightly as possible before passing it on to future generations.

This is the best and perhaps the only real reason for changing a bad habit!

Library File Reference: Health.

¹⁰See "Food Hints for Mature People," page 1.

¹¹See "Food Hints for Mature People," page 27.

¹²"Food Hints for Mature People," pages 9, 10. Quoted by permission.

We'll Keep a Welcome*

by Elder Marion D. Hanks of the First Council of Seventy

I am deeply grateful to be invited to speak to the subject of the great crusade which the Sunday School has led toward fellowship and brotherhood in keeping a welcome for all. I was at Merthyr Tidfil, [Wales] when President McKay returned; and I had the great thrill of being at his side as the Welsh Saints sang the beautiful Welsh hymn of welcome. I have had strong convictions about this welcoming theme all my life.

We are losing some of our brothers and sisters, and we want to know why. Would you continue to carry a bucket with a hole in it, spilling the water? What would happen if Church leaders were to explain that 30, 40, or even 50 percent of the tithing of the Church were being lost? Of course, it is not, but souls are more important than money, and some of them are getting lost.

I have in my hand a sheaf of letters that I have kept in a file over the past few years. Each is a letter detailing a sorrowful story of loss. I think I will read this brief extract from one. It is not particularly palatable, but it is honest. It is from a mother who says:

"I have a son who has been ordained to the office of priest. He has become inactive in the Church in the past two years. This is a great problem to me, and I know also it is an important problem to the Church. At different times he has gone to other churches with his girl friend. These churches have spent many hours in sending him letters, cards, literature, etc. It seems to me that we as Latter-day Saints ought to do more of these things. Our priesthood quorums, Sunday Schools, Mutuals, home teachers, and others should spend some time with these boys. My boy does not have a father, and he needs the companionship of an adult male."

Then she tells about some things he likes to do.

"I wish he had a pal or a big brother in the Church who was really interested in him. Occasionally my boy has said, 'Nobody cares whether I am there or not.' I feel very strongly in this matter. He needs lots of questions answered about the Gospel. I try to answer him the best I can, but I feel he needs more convincing than I can give."

(For Course 13, lesson of July 25. "The Gospel"; for Course 25, lessons of June 27 and July 18 and 25, "Neighborliness" and "Religion and Life"; to support Family Home Evening lessons Nos. 19, 20; and of general interest.)

This is one of the motivating causes of this great program. The genesis of it will be getting everyone interested and active. I believe the Sunday School can do the major job, and I would like to start my suggestions by expressing the honest feeling that this body of dedicated and devoted workers can, if they are willing, begin a literal metamorphosis in many of our units and organizations. Let me try to pass on to you two basic convictions that I believe are necessary for one to feel the motivation to become as concerned about his neighbor, his relative, his fellow Church member, and the stranger within the gates, as he should be.

One. I would like to reaffirm the vital importance of our brothers and sisters. I recently read again the great poem by John Donne that talks about the bells tolling at the churchyard when one brother goes down. He says: "Never send to know for whom the bell tolls. It tolls for thee." He is telling us that we are so intertwined that anything that happens to any one of us happens to all of us, whether we are sensitive to the event or not.

Oliver Wendell Holmes said, "Every man is an omnibus." He carries with him all of his past and all of the future. And out of the *Koran* comes the interesting observation that "to save one life is like saving a whole nation." Please do not make the mistake of undervaluing any of God's children. Do not write them off. Do not make up your mind against them. Recognize their value and their potential and that each is an "omnibus."

Two. Please do not underestimate your capacity to influence other people. We had a bishop in one of the choice wards where we lived who somehow had caught the vision of his calling. He invited our 7-year-old girl into his office, took a card out of a little file and said to her, "Susan, this card tells me that on the 23rd of July, something important is going to happen. What is it?"

Her answer was that it was her birthday. He said, "How old will you be?"

She said, "Eight."

He said, "What's going to happen on that day?"

She said, "I'm going to be baptized."

He said, "I am sure your mother and daddy have

*Extracts from an address delivered at the Deseret Sunday School Union Conference, Oct. 4, 1964, in the Salt Lake Tabernacle.



Elder Marion D. Hanks

taught you what baptism is about. But as your bishop, let me talk to you just a minute about the purpose of baptism." He then explained the purpose of baptism in a simple way that she could understand. She ran all the way home, with her heart pulsating, her eyes large, and her breath short, to report that she had had an interview with the bishop. I do not know how long that interview took, probably not more than two or three minutes. But it did something so important for her that I cannot be grateful enough.

Do you have an idea that you do not amount to very much in terms of your influence in the lives of young or older persons around you? Please get over it. The fact is that each of us exercises an influence; and it can be a faithful, favorable uplifting one.

What can you do for the active members of the Church, who may be out of inactive families, who may have special circumstances, and who may be themselves fully fellowshipped? Well, there's lots to be done. There's brotherhood, and fellowship, and love, and a welcome to be offered.

Do you remember these words out of Moroni about a group of people who joined the Church a long time ago?

Neither did they receive any unto baptism save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins.

And none were received unto baptism save they took upon them the name of Christ, having a determination to serve him to the end.

And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ; and their names were

taken, that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith. (Moroni 6:2-4.)

The elements of a continuing concern and an honest, extending, enduring brotherhood are all present here, based on faith, knowledge, regular attendance and activity, and on spirituality motivating meeting. So much of so strong significance is said here.

Let me note what a new convert in England said to us in a letter: "You feel like you never are going to be lonely again." She *should* never be lonely again in this Church because she has become, as Paul wrote to the Ephesians, ". . . fellow citizens with the saints, and of the household of God." (Ephesians 2:19.)

How about the nonmembers and the casual strangers? How about those who just drop in? What of those who may interfere a little with your planned program and your personal desires? In *Hebrews* we read, ". . . Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." (*Hebrews* 13:1.)

I could tell you some stories of some angels. We have known some since we have worked on Temple Square and have had a chance to entertain strangers, sometimes at the cost of our own convenience—usually my wife's.

Once at Christmas time we had an interesting experience with a lady. She was mentally upset—deeply, emotionally disturbed. She had no place to go. Her children were far away with her husband, and she had been literally cast out. I am no psychiatrist, and I am not qualified to identify mental illnesses, but I knew she was ill. We took her home; and it did cost us a little in planned programs, parties, and conveniences. But in a few days I saw a miracle happen, a miracle brought by the love of little children who did not know that there was anything wrong. They sat on her knee and kissed her cheek and had her read stories to them. They brought her around to a condition of stability that permitted her to go home and to be accepted.

Oh, I am suggesting that there are joys to be had that we should not be missing. What do we do?

What we are really talking about is personal attitude, the effort that will get others moving; the attitude that represents movement, and it moves others. We are really talking about a small thing. We are talking about an interest in other people based on sound respect for who they are and what they can be, if we cannot really respect that which

they are. We are talking about an involvement, an investment in others.

Now may I get to the scripture I have saved for the last. There is to be a time when the master of men will gather together all of His sheep, some on one hand and some on the other. He will say to those on his right hand a beautiful and wonderful thing:

“... Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

He will talk about a stranger who was cared for, a prisoner who was visited, a sick person who was ministered to, and some hungry and thirsty ones who were fed and given drink. They who receive that commendation will be honest people, of course; and they will say, not remembering,

... Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

He will answer:

... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (See *Matthew 25:31-46.*)

I would like to use just once more the word *concern*. I believe this word represents the love of God in a way I can understand more meaningfully than any other word. He is so concerned that He sent His son. His son is so concerned that He gave His life, and so closely identified it with all of His children that when anything happens to any one of them, it is as if it were happening to Him.

This to me is the ideal. This is why I want to care about the individual. This is why I want to do anything in the world I can do to help him feel the dignity of his own divine heritage and his glorious possibilities, to want to stretch out the loving hand, to do the earnest work.

God bless us to have a sense of relationship that will compel us, through respect for our fellowman, through love of the Church and love of the Lord, to keep a welcome.

Library File Reference: Fellowship.

The Best from The Past

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. Some people will have past issues or bound volumes. For those who do not, some copies of past issues are available for 35¢ each. If you wish to purchase available copies, please write to us, quoting the code numbers on the chart which are of interest to you, and send 35¢ for each copy desired. Reprints of many center spread pictures (not flannelboard characters) are available for 15¢ each.

Abbreviations on the chart are as follows:

First number quoted is the year. (e.g., 60 means 1960.)
Second number quoted is the page.
FBS—flannelboard story.
CS—center spread.
ISBC—inside back cover.
OSBC—outside back cover.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

		SUNDAY SCHOOL COURSE NUMBER														
August		1	1a	3	5	7	9	11	13	15	17	21	25	27	29	
1	62-208 63-Nov Cover 64-229	61-193 63-196	61-175, 214	62-109, 385	61-192			59-167 61-206, 209 62-230 63-163, 182	59-184 61-155, 209 61-184, 201 63-225	59-211 63-123	59-190 61-184, 201 63-225	63-194	61-188		59-176 61-178, 184, 191 63-151	
	62-244	59-227, July CS	60-Sep Cover 63-209	59-190 63-177, 218	63-196	59-199 63-192	59-136 63-206, June Cover	59-184 62-230 63-182, 227 ISBC		63-104	63-194				63-204	
15	64-144, 278	63-209	61-188 63-207	63-116, 189	59-191			61-184, 206 62-282 64-216, 417	59-200 63-177	59-178 61-184 63-225	61-194				62-100 63-174, 214	61-201
22	61-162 63-169 FBS	62-298 63-Jan CS Oct CS	62-May Cover	59-124 62-184	63-209		59-106, 140, 352 61-158, 194 63-225		61-183 63-113, 151, 164					59-160 62-196 64-248	62-78	
29	61-May Cover 63-226, May Cover		62-148		59-103 64-176	63-189	58-351 61-June CS	59-136, 186 61-183 61-184, 207 63-127		59-176 62-230		62-364	62-172		63-204	

When a Research Opportunity Knocks

by Robert H. Wittorf*

Research opportunity has knocked at my door on two different occasions in the last two years.

The first of these happened as I was returning home from my mission in the North German Mission. My mother had a sister in a small town in southern Germany whom she wanted me to visit. When I was preparing to come home, I corresponded with this aunt and made arrangements to spend a few days with her. On the way down on the plane, I remembered that it must have been thirty years since my mother was last in Sindelfingen, and I imagined that she would have wanted to be there now. I remembered also the description my mother gave me of the town and her last trip there. It was on that last trip that the Lutheran pastor of the town wrote out her family genealogy going back several generations. Since that time not much progress had been made on her line, even though my parents had been actively engaged in genealogical work for many years.

The plane landed in Stuttgart, and from there I rode the train about fifteen miles to Sindelfingen. As I left the train station, I was impressed with the clean streets and tidy shops in the community. I learned later that a public effort had been made to make the town presentable for its 700th anniversary. Asking directions, I made my way through the town to my aunt's modest two-storied house.

We spent the first few days getting acquainted and visiting other relatives. I had a camera (as is common with many missionaries) and spent some time taking pictures for a permanent record of the trip. As the time approached to leave, my aunt expressed the desire to send some small remembrance to my mother. Not wishing to cause her an expense, I suggested a picture book of the town.

In a bookstore in the business district of the town, the salesgirl brought us several books, and after looking them over I selected a small picture book and history of Sindelfingen. As we were about to make our purchase and leave, the salesgirl, who had disappeared for a few minutes, returned with a

good-sized volume and asked if I would be interested in a book about the genealogy of some of the older families in the town. She did not have to say much more before I had the book in my hands and was thumbing through a 992-page volume of names printed in small type. I said that I would buy it.

My aunt is not a member of the Church, and she was not sure that it would be of any use to me. I was not sure, either; nevertheless, remembering that my family had lived for many generations in this town, I purchased the book. I did not realize how valuable a find I had until I returned home. It was to me the fulfilment of a blessing I had received several years earlier with regard to genealogical work. At home, my father, an ardent genealogist, was immediately interested. It was through his efforts of more than thirty years that much of our genealogy had been gathered. In the two years since then, my father has been working with this book; and it has yielded 165 direct maternal ancestors and has been responsible for over 1500 family group sheets being sent to the temple.

Obviously a book of this kind, which was originally inspired by the anniversary of the town, could have become a best seller. It was inspired by a much different spirit than money. I believe it was the same spirit that is planting ". . . in the hearts of the children the promises made to the fathers" and is turning "the hearts of the children . . . to their fathers." (Doctrine and Covenants 2:2.)

The second experience I would like to relate concerns my paternal line. For more than twenty years we had been searching for a connection between my father's line and the old Schleswig-Holstein family of Wittorp, which was supposed to have died out with a certain Aegidius Wittorp, who died in 1680 leaving no children. This past Christmas two faithful German members, Sister Charlotte Kruse of Neumünster and Brother Johann Christensen of Kiel, whom our family has employed in our genealogical work for several years, found the name of Jochim Wittorp, the brother of the aforementioned Aegidius. Jochim seems to have married outside the provincial nobility and consequently was disinherited. He was thus "forgotten" as far as the public records went. Whereas Aegidius died without descendants, Jochim left five surviving sons to carry the family name. Since the old Danish and Schleswig-Holstein provincial nobility are well-recorded in the genealogical records, our work was then facilitated considerably. As a result of this work my paternal lines have been extended back to the fourteenth century and some of my related lines to the eleventh and twelfth centuries.

Library File Reference: Genealogy.

(For Course 21, lessons of the month of August; and of general interest.)

*Robert H. Wittorf received his B.A. degree from Brigham Young University and his M.L.S. (Master of Library Science) from Pratt Institute in Brooklyn, New York. He is presently working on his Ph.D. in history at BYU. He is employed as a librarian at that institution. He has fulfilled an LDS mission in the North German Mission.

TOOLS *of* TEACHING

PREPARATION

PRESENTATION

PRODUCTION

TOOLS WHICH ARE NECESSARY - TOOLS WHICH ARE NECESSARY

Class manual
 Teacher's supplement
 Materials from stake adviser
The Instructor
 The Standard Works
 of the Church

Chalk and eraser
 Pencils and paper
 Special visual aids
 (Individualized to lesson)

Humility
 Love and understanding
 Prayer and testimony
 Willingness to serve

TOOLS TO BE ACQUIRED - TOOLS TO BE ACQUIRED

Teacher's resource file
 Books and magazines
 Collection of personal
 materials

Maps
 Charts
 Ward Library collection

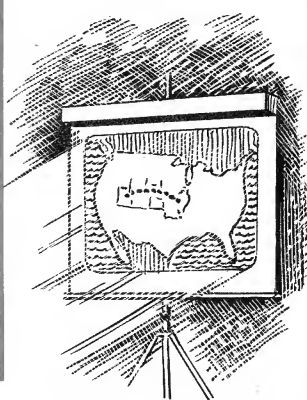
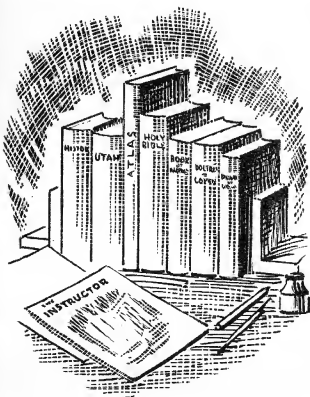
Patience
 Teacher training
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 Gospel scholarship

NICE TO HAVE - NICE TO HAVE - NICE TO HAVE - NICE TO HAVE

Specialized library materials
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Opaque projector
 Slides and projector
 Tape recorder and tapes
 Movie projector and films

Pleasant facilities
 Speaking ability
 Confidence and poise
 Spare time



The Longer Happiness

JOHN QUINCY ADAMS—

RUGGED YOUTH PREPARED HIM FOR AN ABUNDANT ADULTHOOD.



She is a silver-haired woman with a youthful sparkle in her pretty face. She lives about a quarter of a mile from our house. She phoned my wife this week.

As they chatted, my wife said: "As you know, our two college daughters have carried a heavy load in our home these past several years. Now we plan to ease their burdens a bit. They need some fun. After all, youth is so brief. They should enjoy some of it."

Our neighbor replied: "Yes, my dear, youth is a short time. Adulthood is much, much longer. Is it not better that they prepare for a long, happy adulthood than revel in a fleeting youth that is too carefree? Don't regret their hardships. Don't deprive them of the blessings of heavy responsibilities."

These are priceless words for every home where there are children. Particularly is this true in these golden days when millions of homes enjoy conveniences and comforts unknown to a king half a century ago.

Since our neighbor's comment I have searched the histories of two eminent families which have produced men of stature through several generations, despite influence and affluence. They are the Adamses and the Rockefellers.

Their histories affirm the wisdom of our neighbor's words.

(For Course 9, lesson of July 25, "A Leader Honors His Parents"; for the general use of Courses 7 and 11; for Course 13, lessons of September 19 and 26, "Joy, the Goal of Life" and "Helps to Safety and Happiness"; for Course 15, lessons of August 1 and 8, "Helaman" and "Shiblon"; for Course 25, lessons of July 13 and 25, "Religion and Life"; to support Family Home Evening lessons Nos. 19-21; and of general interest.)

John Adams, son of a New England farmer, built a flourishing law practice in Boston and became the second president of the United States. His son, John Quincy Adams, also became president. John Quincy's son, Charles Francis Adams, became Lincoln's minister to Great Britain. John Quincy Adams III was a candidate in 1872 for vice president; and the third Charles Francis Adams was secretary of the Navy under President Herbert Hoover.

Despite a famous father, John Quincy Adams early in life learned how to work and accept responsibilities. While his father was away in the Continental Congress, he, the eldest son, helped his mother look after a farm "often in immediate peril of pestilence and marauders."¹

When John Quincy Adams was minister to Britain, he placed his three sons in a rugged boarding school. It is said the youngest, Charles Francis, was obliged to "sustain himself as best he might in any conflict, whether of wits or pugilism."²

The Adamses, generation after generation, seemed to help their sons grow tall in character and achievements by giving them rigorous beginnings.

The original John D. Rockefeller achieved an annual income of some thirty million dollars. Yet he and his wife, Laura,

¹M. V. O'Shea (editor-in-chief), *The World Book Encyclopedia*, Volume 1; Kansas City, Missouri, W. F. Quarrie & Company, 1939; page 28.

²John Fiske, "John Quincy Adams," in *The Presidents of The United States*, Volume 1; edited by James Grant Wilson; New York, N.Y., Charles Scribner's Sons, 1914; page 242.

taught their children to stand on their own feet. For them, "home and church were to be the center of their lives."³ Pocket money was modest, and the children were required to keep a careful record of every penny spent. Young John D. was taught to toil hard—chopping and sawing wood, gathering maple syrup, and performing other chores. While yet a lad he was given responsibilities that generally come to persons much more mature. For example, he was asked to handle business arrangements for family trips: buying tickets, planning train schedules, and paying bills.

There were family prayers every morning before breakfast. Each Sunday evening Mrs. Rockefeller gathered the children for a "Home Talk" of religious and practical instruction.

John D. Rockefeller, Jr., who himself achieved international renown as a philanthropist, similarly taught his sons faith, thrift, discipline, and responsibility.

"Do not regret their hardships," our neighbor said. "Do not deprive them of the blessings of heavy responsibilities." These, she reasoned, are more important than fun in fleeting youth. They help bring happiness later, in adulthood—which is much, much longer.

—Wendell J. Ashton.

³Raymond B. Fosdick, *John D. Rockefeller, Jr., A Portrait*; New York, N.Y., Harper & Brothers, 1956; page 16. Library File Reference: Happiness.